

Barailwiat

Tareeqh o Aqaaed

Muallif: Imaam ul A'asr A'allama Ehsaan Ilaahi Zaheer Shaheed Rahimahullah
Mutarjim: A'ataa ur Rahman Saaqib
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A'arz Mutarjim

Shaheed e Islam A'allama Ehsaan Ilaahi Zaheer (Rahimahullah) ki ye tasneef bhi baaqi tasaaneef ki tarah quwwat o istedlaal aur Islam hamiyat o ghairat ki aaina daar hai. Taalim ke sath sath barelvi talimaat ki nashar o asaa-at aur maqbuliyat mein agar-che bahot kami aai hai magar iska ek nuqsan ye bhi hua ke jaded tabqa mazhab se door hota chala gaya. Jadeed tabqe ne jab Islam ke naam par khurafat aur bidaat ka irtekar hote hue dekha to is ne tehqeeq ki bajaae ye guman kar liya ke shayad mazhab Islam isi ka naam hai. Chuna-che barelvi ifkar ne nai nasal ko Islam se door karke ilhaad o laa-deeniyat ki aghosh mein phenk diya.

In halaat mein kisi aisi kitab ki ash-had (T: Immediate) zarurat thee jo nai nasal aur jaded taleem yaafat tabqe ko ye batlaati ke wo shirkiya umoor aur khurafaat o bidaat, jinhei'n wo apne gird dekh rahe hain, inka irtekar agar-che mazhab ke naap par ho raha hai. Magar, Kitab o Sunnat ki pakeeza talimaat ka insey koi talluq nahi. A'allama Sahaab رحمته الله عليه ki ye kitaab is zarurat ko poora karne ka ek mausar zariya hai.

Bahot der se aap ki tamaam kutub ka Urdu tarjuma shae karne ka mutaalba ho raha tha, taa-ke doosre mulko'n ki tarha Pakistan ke awwam bhi in kutub se istefaada kar sakei'n. Bilaa aakhir Idaarah Tarjuman as Sunnah ne Aap رحمته الله عليه ki tamaam kutub ke Urdu taraajim shaae karaane ka faisla kar liya. Is silsile mein aapki tasneef 'Al Barelviah' ka Urdu tarjuma qaraeen ke pesh e khidmat hai. Ummeed hai In Sha Allah al Azeez is kitab ka mutallea bahot se ehbaab ke liye raah e raast par aane ka zariya hoga aur ye baat musannif marhoom ke darajaat ki bulandi kaa baais hogi.

Allama Sahab رحمته الله عليه is kitab mein ek aisa baab bhi shamil karna chhahte the jo raza khaani fiqa ke chand masaael par mushtamil tha. Jo mahez zehni talazzuz ke liye farz kiye gae hain. Magar tehzeeb o shaistagee ka taqaaza tha ke inhei'n is kitab ka hissa na banaaya jaae. Aap رحمته الله عليه farmate the ke Arabi zaban in fahash masaael ki mutahammil nahi hai. (T: Arabic Language is far superior to translate their filth). Wo tamaam hawaala jaat mere paas mehfooz hain.

Urdu tarjuma karte waqt main bhi is nateeje par paho'ncha hoon ke inke zikar ki zarurat mehsoos hui, to agle edition ke muqaddame mein inhei'n zikar kar diya jaaega. Tarjuma karte waqt maine Arabi ibaat ka tarjuma karne ki bajaae barelvi hazrat ki asal kitabo'n ki ibaat ko hi naqal kar diya hai. Taa-ke tarjuma dar tarjum se mafhoom mein tabdeeli na aae.

Choo'nke bahot hi kam Ahmad Razase mein is kitaab ke tarjuma aur tabaa-at ka kaam mukammil hua hai, is liye laazeman is edition mein ilmi ya fanni kotahiya'n qaraeen ikram ko nazar aaei'ngi. In Sha Allah agle edition mein inhei'n door karne ki mukammil koshish ki jaaegi. Qaraeen apni aaraa se aagah farmaei'n.

Quran e Majeed ki ayaat ka tarjuma Shah Rafeeuddin Muhaddis Dahelvi رحمته الله عليه ke tarjuma quran se naqal kiya gaya hai. Baad mein andaza hua ke isme qadar e abhaam hai, agle edition mein iski talaafi ki bhi koshish ki jaaegi. In Sha Allah

Ataaur Rahman Saaqib

Idaarah Tarjuman as Sunnah, Lahore

14th Ramadan al Mubaarak 1408 H - 1st May 1988

Taqdeem

By: [Fazeelatush Shaikh A'atiya Saalem](#)

Judge Sharai Adaalat Madinah Munawwarah o Mudarris o Khateeb Masjid e Nabawi Shareef

Hamd o Salaat ke baad! Mujhe Fazeelat ul Ustaaz Ehsaan Ilaahi Zaheer رحمۃ اللہ علیہ ki kitab 'Al Barelviyat' padhne ka mauqa mila. Kitab padh kar mujhe is baat par shadeed hairat hui ke musalmano'n mein is qism ka giroh bhi maujood hai, jo na sirf faruaat mein shariyat e Islamia or Kitab o Sunnat ka muqhalif hai, blake iske buniyadi aqaaed hi Islam se mutasaadam hain.

Agar is kitab ke musannif ki ilmi dayaanat poori duniya mein musallam na hoti, to hamei'n yaqeen na aata ke is qism ka giroh Pakistan mein maujood hai. Is kitab ke jaleel ul qadar musannif ne is giroh ke aqaaed o ifkaar se naqaab uthaa kar ye saabit kiya hai ke Kitab o Sunnat ke sath inka koi talluq nahi. Lehaza is firqa ko chhahiye ke wo in aqaaed se tauba karei'na ur Tauheed o Risaalat ke tasawwur se ashna hokar apni aaqebat ko sawaarne ki taraf tawajjoh dei'n.

Is kitaab ke mutalle ke baad hamei'n andaaza hua hai ke inke aqaaed ki buniyaad Quran o Hadees ki bajaaye tauham parasti o taswwuraati qism ke qisse kahaniyo'n par hai. Musannif Jaleel Shaikh Ehsaan Ilaahi Zaheer رحمۃ اللہ علیہ ne is giroh ke pairukaaro'n ko hidayat o rehnumaai aur seedhe raaste ki taraf dawat de kar haqeeqi maano'n mein is giroh par bahot bada ehsaan kiya hai. Allah Ta'ala inki is qaabil e qadr koshish ko qabool farmae, Ameen.

Jaha'n tak Musannif رحمۃ اللہ علیہ ke usloob e tehreer ka taalluq hai, to wo mohtaaj e bayan nahi. Inki tasnifaat ka mutaala karne waala har qaari inke adabi zauqh aur quwwat e daleel se acchi tarha agaah hai.

Is kitab ke musannif ki is mauzoo par khidmaat o masaa'i qabil e tehseen hai. Jis tarha se ilmi, tehqeeqi aur pur-zor andaaz ke sath inho'n ne is mauzoo par qalam uthaaya hai is ki binaa par inki tasnifaat ta'alimi darsgaaho'n aur tehqeeqi maraakiz mein hawaala aur sanad ki haisiyat iqhteyaar kar chuki hai.

Musannif marhoom ki bahot badi khoobi ye hai ke inhei'n apni maadri zaban ke alaawa doosri bahot si zabaano'n par bhi das-taras haasil hai. Jiski wajah se inho'n ne qaadiyaani, baabi, ismailee, Shia, bahaai aur barelvi firqo'n par jo mawaad pesh kiya hai, wo nehaayat mustehsan aur islami, ilmi o theqeeqi maktubaat meni qaabil e qadar izaafa hai.

Is kitab ke mutale ke baad chand umoor ki tauzeeh zaroori hai:

Is firqe ke maussis (T: starter) ke halaat e zindagi se wazeh hota hai ke inki ye tehreek ilmi hai na fikri aur na hi adbi. Inki saari sargarmiyo'n se sirf agrezi istemaar ko faaeda paho'ncha. Is tehreek ke alaawa doosri tehreek jo angrez ke mafaad mein thee, wo mirza ghulam ahmad qaadiyaani ki tehreek thee.

Janab Ahmad Raza Bareilvi ka wahabiyo'n ki muqhalefat karna, inpar kufr ka fatwa lagaana, jehad ko haram qaraar dena, tehreek khilafat aur tehreek tark e mawalaat ki muqhalefat karna angrez ke khilaf jad o jahad mein masroof muslim rehnumao'n ki takfeer karna aur is qism ki doosri sargarmiya'n angrezi istemaar ki khidmat aur iske haath mazboot karne ke liye thee'n.

Is zimn mein ye baat bhi ahem aur qabil e tawwajeh hai ke Janab Ahmad Raza Sahab ka ustad Mirza Ghulam Qadar Baig, Mirza Ghulam Ahmad Qadiyani ka bhaai thaa.

Angrez ki taraf se is qism ki tehreeko'n ke sath taaron karna bhi baeed az aqal nahi. Is liye ye kehna ke is tehreek ke peeche istemaar ka khufiyaa haath tha, ghair mantiqi baat nahi hai. Aur agar is qism ki tehreeko'n ke baniyo'n ko angrezi hukumat ke zawal ka pehle se ilm hota to wo apne mauqaf ko yaqeenan tabdeel kar lete. Lekin inka qhayal iske bar-aks tha.

Is firqe ke pairukaar ek taraf to is qadr ifraat se kaam lete hain ke inka auliya ikram aur nek logo'n ke mutalliq ye aqeeda hai ke wo khudai iqhteyaraat ke maalik aur nafa o nuqsaan pe qudrat rakhne waale hain. Nez duniya o aqhirat ke tamaam khazane inhi ke hath mein hain. Aur doosri taraf tafreet ka shikar hote hue ye aqeeda rakhte hain ke jo shaqs apni zindagi mein namaz roze ka taarik raha ho, iske marne ke baad iske aqaarib iski namazo'n, rozo'n ka fidya dekar aur *Heela Isqaat* par amal karke gunah maaf karwaake isey jannat mein daqhil karwa sakte hain.

Is qism ke aqaaed ka daur e jahiliyyat mein bhi wajood na tha. Barelvi hazraat ne apne siwa tamaam par kuffar o murtadeen hone ka fatwa lagaya hai. Hatta ke inho'n ne apni fiqhi bhai deobandiyo'n ko bhi maaf nahi kiya aur inke nazdeek har wo shaqs kafir o murtad hai jo inke imam o baani ke nazariyat se muttafiq na ho. Musannif رحمته الله عليه ne is kitab ke ek mustaqil baab mein iski wazaahat farmai hai.

Ahmad Raza ne Imam Ibne Taimiyyah رحمته الله عليه aur Imam Mohammed bin Abdul Wahhab par kufr ke fatwe lagaae hain, inka jurm faqat ye tha ke wo logo'n ko Kitab o Sunnat ki itteba nez bidaat o khurafaat se ijtenaab ki dawat dete the. Ghairullah ki ibaadat aise shirkiya aqaaed se bachne ki talqeen farmate the aur poori ummat ko *Laa Ilaaha Illallah Muhammadur Rasool Allah* ke parcham tale muttahi karna chhahte the.

Is daur mein bhi ittehaad o ittefaaq ki sirf yehi surat hai ke ham in tamaam aqaaed o nazariyat ko tark kar dei'n jo Quran o Hadees ke muqhalif ho'n, nez jo ahed e Nabawi ﷺ aur khilafat e rasheda ke daur ke baad ki ejaad ho'n aur islami qawaaed o zawaabit se mutasadam ho'n. is me koi shak nahi ke ghairullah se madad maa'ngna, nek bando'n ko qadir e mutlaq samajhna ya inhei'n Allah Ta'ala ke iqteyaraat mein shareek karna, qabro'n par jaakar apni hajaat talab karna aur is qism ke baatil aqaaed Islam ke taswwur e tauheed ke muqhalif hain. Hamei'n chhahiye ke insey ijtenaab karei'n aur sirf Allah Ta'ala ki zaat ko hi tamaam iqhteyaraat ka maalik samjhei'n.

Dua hai ke Allah Ta'ala hamei'n Kitab o Sunnat par ghaur karne aur Salaf o Saleheen ke raaste par chalne ki taufeeq ataa farmae. Ameen

Atiya Mohammed Salem

Judge Sharai Adaalat Madinah Munawwarah o Mudarris o Khateeb Masjid e Nabawi Shareef

Muqaddama

Alhamdulillahillazi Laa Ilaaha Illa Huwa Wahdahu Wa Salaatu wa Salaamu A’alaa Nabiyyah Muhammad Khatimul Ambiyaa al Lazi Laa Nabiyyah Ba’adahu Wa A’alaa Aaalehi Wa Ashaabehi Wa Man Tabia’a Maslkahum Wa Iqteda Bi Hadaihim Ilaa Yaumaddin wa Baad.

Doosre bahot se ghair islami firqo’n par kutub tasneef karne ke baad mein bar e shageer paak o hind mein kaseer tadaad mein paae jaane waale giroh barailwiat apni ye tasneef qaraeen ke mutale ke liye pesh kar raha hoon.

Is giroh ke aqaaed baaz doosre islami mulko’n mein tasawwuf ke naam par raaej hain, ghairullah se faryaad rasi aur inke naam ki mannatei’n manna jaise aqaaed saabeqa daur mein bhi raaej o muntashir rahe hain. Barelvi Hazraat ne in tamaam mushrikaana aqaaed aur ghair islami rusoom o riwayaat ko munazzam shakal de kar ek giroh ki surat iqhteyaar karli hai.

Islami tareeqh ke mutale ke baad ye baat wazeh hojaati hai ke ye tamaam aqaaed aur rasmei’n Hindu saqaafat aur dusre adiyaan ke zariye se musalmano mein daqhil hui aur angrezi istemaar ki wastaat se parwaan cadhi hain.

Islam jaddo jahad ka dars deta hai, magar barelvi ifkar o talimaat ne Islam ko rasm o riwaaj ka majmua banaa diya hai. Namaz, Roze ki taraf dawat ki bajaee inke mazhab mein urs o qawwali, peer parasti, nazar o niyaz dekar gunaho’n ki baqshish waghaira aise aqaaed ko ziyada ehmiyat hasil hai. Main barelviyat ke mauzu par qalam nahi uthaana chhahta tha. Kyou’n ke main samajhta tha, barailwiat choo’nke jahalat ki paidawaar hai, is liye ju’n ju’n jahalat ka daur khatam hota chala jaaega, tu’n tu’n barailwiat ke ifkaar bhi khatam hojaaei’nge.

Magar jab maine dekha ke barelvi hazraat bidaat aur shirkiya umoor ki nashar o asha-at mein muttahid hokar jaddo jahad mein masroof hai aur is silsile mein inhone haal hi mein *Hijaaz Conference* ke naam se bahot se ijtema bhi munaqqid karna shuru kar diye hain, jin mein wo Kitab o Sunnat ke muttabeen ko ta’an o tashnee ka nishana banaa rahe hain aur inhei’n *Gustaqaan e Risaalat* aur doosre alqaab se nawaz rahe hain, to muqhtalif ghalat fehmiyo’n ko door karne ke liye aur jaded tabqe ko ye baawar karnaane ke liye ke Islam tauham parasti aur doosre jaahilaana ifkaar se bari hai aur Kitab o Sunnat ki talimaat aqal o fitrat ke ain mutaabiq hai’n.

Awwam ko is haqeeqat se aagah karne ke liye maine zaroori samjha ke ek asi kitab tasneef ki jaae jo barailwiat aur Islami Talimaat ke darmiyan farq ko wazeh kare taa-ke shariat Islamia ko in aqaaed se paak kiya jaa sake jo Islam ke naam par isme daqhil ho gae hain. Halaa’nke shariat Islamia ka insey koi talluq nahi!

Barelvi hazraat ne har is shaqs ko kafir qaraar diya hai jo inke afsaanvi qisse kahaniyo’n par eman nahi rakhta aur inki bidaat ko Islam ka hissa nahi samajhta.

Hamare mulk ke awwam haqeeqat se be khabar hone ki wajah se in logo’n ko gustaqh samajhte rahe, jo haqeeqi mano’n mein islami aqaaed ke hamil aur ahad e Nabavi ﷺ se wabista Islam par hi eman rakhte the. Aur ye baat haq ki nashar o asha-at ke raste mein haael rukawato’n mein se ek rukawat thee. Maine is kitab ke zariye se is rukawat ko door karne ki koshish ki hai. Maine jab barelvi hazraat ki kutub ka mutala kiya to maine dekha inki kutub o tasaneef main hamari malumaat se kaheei’n badh kar ghair islami aqaaed maujood hain. Shirk o Bidaat ki aisi aisi aqsaam inki kitabo’n mein maujood hain, jinse daur e jaahiliyat ke mushrekeen bhi naa-ashnaa they.

Behre haal mujhe ummeed hai ke ye kitab In Sha Allah shirk o bidat ke khatme aur Tauheed o Sunnat ki nashar o ashaa-at mein ahem kirdaar adaa karegi.

Jo log ittehaad o ittefaaq ki dawat dete hain, inhei'n ye nukta samajh lena chhahiye ke is waqt tak ummat e muslima ke maa bain ittehaad nahi ho sakta, jab tak aqaaed o nazariyaat ek na ho'n. Aqeeda ek hoe bagahair ittehaad o ittefaaq ki ummeed rakhna a'abs hai. Chunache hamei'n ummat ke saamne sahee islami aqeeda pesh karna chhahiye. Taa-ke jo log isey quboo karte chale jaaei'n wo ummat e waaheda ki shakal iqhteyaar kar lei'n aur agar ham mamuli sib hi muqhlesaana jaddo jahad kar lei'n to ye samjahna qat-an mushkil nahi ke kaunsa aqeeda Kitab o Sunnat ke mutaabiq hai?

Aqhir mei'n, main is silsile mein in tamaam hazrat ka shukar guzar ho'n jinho'n is kitab ke silsile mein mujhse taaron farmaya.

Mujhe badi khushi hai ke main muqaddame ki ye sutoor adhi raat ke waqt Masjid e Nabawi Shareef mein baith kar tehreer kar raha hoo'n. Allah Ta'ala se dua hai ke wo is koshish ko qubool farmae aur hemi'n haq baat ko samajhne aur ispar amal karne ki taufeeq ataa farmae. Ameen.

Ehsan Ilahi Zaheer

Madina Munawwara

23 March 1983 - 12 Jama dil Aqhir 1403 H

Barelviat

Taareeqh o Baani

Barelviat Pakistan mein paae jaane waale ehnaaf ke muqhtalif makaatib e fikr mein se ek maktab e fikr hai.

Barelvi hazraat jin aqaaed ke haamil hain, inki tasees o tanzeem ka kaam barelvi maktab e fikr ke pairukaaro'n ke Mujaddid Janab Ahmad Raza Barelvi ne anjam diya. barailwiat ki wajah tasmiya bhi yehi hai. ¹

Janab Ahmad Raza Khan Hindustan ke sube Uttar Pradesh ²mein waqe Bareli shahr mein paida hue ³

Barelvi Hazraat ke alaawa Ahnaaf ke doosre giroho'n mein Deobandi aur Tauheedi qabil e zikr hain.

Barelviat ke Mausis o Baani Rehnuma Ilmi gharane mein paida hue. Inke walid Naqi Ali aur daada Raza Ali ka shumar ehnaaf ke mashoor ulama mein hota hai. ⁴

Inki paidaesh 14 June 1865 mein hui⁵, inka naam Muhammad Rakha gaya, waleda ne inka naam Amman Miya rakha, walid ne Ahmad Miya'n aur daada ne Ahmad Raza. ⁶

Lekin Ahmad Raza ne inme se kisi par bhi mutmaeen na hue aur apna naam Abdul Mustafa Rakh Liya⁷ aur khat o kitaabat mein isi naam ka istemaal kasrat se karte rahe. Ahmad Raza ka rang nihayat siyah tha. Inke muqhalefeen inhei'n aksar cehre ki siyaahi ka taana diya karte the. Inke qhilaf likhi jaane waali ek kitab ka naam hi *At Teen Al Lazib A'ala Al Aswad Al Kaazib* yaani Kaale Jhoote Ke Cehre Par Chipak Jaane Waali Mitti rakha gaya. ⁸

Is baat ka eteraaf inke bhatije ne bhi kiya hai. Wo likhte hain: Ibtedai umar mein aapka rang gehra gandum tha, lekin musalsil mehna haae shaaqa ne aapki rangat ki aab o taab khatam kardi thee. ⁹

Janab A'ala Hazrat naheef o nazaar they.¹⁰ Dard e gurdah aur doosri kamzor kardene waali bimaariyo'n mein muhtela they.¹¹ Kamar ki dard ka shikar rehte.¹² Isi tarha sar dard aur buqhar ki shikayat bhi umooman rehti.¹³

¹ Daeratul Maa'arif al Islamia Urdu V4 P485 - Printed in Jamia Punjab 1969

² Daeratul Maa'arif al Islamia Urdu V4 P487

³ Aala Hazrat Barelvi By Bastawi P 25

⁴ Tazkirah Ulama e Hind P64

⁵ Hayat e Aala Hazrat V1 P1

⁶ (A'ala Hazrat by Bastawi P 25)

⁷ Min Hua Ahmad Raza by Shujaat Qadri: P15

⁸ Is kitaab ke musannif Mualana Murtaza Hasan Deobandi marhoom hain, Barailwi Hazraat Musannif رحمه الله عليه ke is pairaae par bahot juz-ba-juz hue hain. Halaa'nke ye aisi baat nahi ke is par chee'n Barailwi Aqaaed chee'n hua jaae. Musannif yaha'n Janab Ahmad Raza ka huliya banyan kar rahe hain aur zahir hai huliya bayan karte waqt kaali rangat kaa zikar aajaana ma'ayooob shai nahi hai. Aur nadaamat o sharmindagi ka izhar kisi aib par kiya jaata hai. Iske jawab mein nadaamat se bachne ke liye muqhtalif heeley bahaano'n aur khud saaqhta ibaarato'n se kisi kitaab mein tardeedi dalaael ka zikar karke kaaley ko gora karne ki saee laa haasil behrehaal be maani hai. Allama marhoom ne harmain sharifain conference se khitab karte hue is baat ka zikar jis andaz se kiya hai, iska khulaasa ye hai:

1. Baaz logo'n ko eteraaz hai ke hamne Janab Ahmad Raza Khan Sahab ki rangat ka zikar kyou'n kiya hai, halaa'nke qabil e eteraz baat nahi.

2. Iske jawab mein baaz hazraat ne siyaah ko safed sabit karne ke liye apni kitab ke safhaat ko bhi bilaa wajah siyaah kardiya.

3. Jawab mein kaha gaya hai ke A'ala Hazrat ka rang siyah to nahi tha, albatta gehra gandum tha aur rang ki aab o taab bhi khatam ho chuki thi. Ham kehte hain ke gehra gandum rang ki kaunsi qism hai. Kya zaroorat hai in tawilaat mein padne ki? Seedha eteraaf kyou'n nahi kar liya jaata ke inka rang siyah tha.

4. Is jawab mein jin logo'n ke hawale bayan kiye gae hain ke A'ala Hazrat ka rang siyah nahi balkey safed tha, inme se abh koi bhi maujood nahi. Ye khudsaaqhta dalaael hain!

5. Aaj bhi Ahmad Raza Sahab ki saari aulaad ka rang siyah hai. Behrehaal ye aib ki baat nahi. Kuch logo'n ne hamare hawale ko ghalat sabit karne ki Kitab o Sunnat hish ki hai, chunache hamne inki tardeedi zaroori samjhi.

⁹ A'ala Hazrat Barailwi by Naseem Ahmad Bastawi: P20

¹⁰ Hayat e A'ala Hazrat - Zafaruddin Bihari: V1 P35

¹¹ Mulaheza ho, Mazmoon Hussain Raza darj shuda A'ala Hazrat Barailwi: P20

¹² A'ala Hazrat, by Bastawi: P28

¹³ Malfuzat e A'ala Hazrat: P64

Inki daaei'n ankh mein naqs tha.¹⁴ Isme takleef rehti aur wo paani utar aane se be-noor ho gai thee. Taweel muddat tak iska ilaaj karate rahe, magar wo theek na ho saki.¹⁵ Ek martaba inke samne khaana rakha gaya, inho'n ne salan khaa liya magar chapatiyo'n ko hath bhi na lagaaya. Inki biwi ne kaha ke kya baat hai? Inho'n ne jawab diya ke mujhe nazar hi nahi aai. Hala'nke wo salan ke sath hi rakha hui thee.¹⁶

Janab Barelvi nasiyaan mein bhi muhtela the. Inki yad-daasht kamzor thee. Ek dafa ainak oonchi karke maathe par rakh li, guftagu ke baad talash karne lage, ainak na mili aur bhoool gae ke ainak inke mathe par hai. Kaafi der pareshan rahe, achanak inka hath mathe par laga to ainat naak par aakar ruk gai. Tab pataa chala ke ainak to maathe par thee.¹⁷

Ek dafa wo taaon mein muhtela hue aur khoon ki qai ki¹⁸ bahot tez mizaj they.¹⁹ Bahot jald ghusse mein ajaate, zaban ke masle mein bahot ghair mohtaata²⁰ aur la'an ta'an karne wale they. Fahash kalemaat ka kasrat se istemaal karte, baaz auqaat is masle mein had se tajaawuz kar jaate au raise kalemaat kehte ke inka sudoor saheb e ilm o fazal se to dar-kinaar, kisi aam admi ke bhi laaeq na hota.

Inke ek muta'qid bhi ye kehne par majboor ho gae hain ke: Aap muqhalefeen ke haq mein saqt tund mizaaj waqe hue they aur is silsile mein sharai ehtiyaat ko malhoor nahi rakhte the.²¹

¹⁴ Be-Noor Aa'inkh - Janab Abdul Hakeem Sahab ko shikayat hai ke musannif ne yaha'n bhi Hazrat Sahab ki aa'inkh ke naqs ka zikar kyu'n kiya hai. Halaa'nke ye bhi insani huliye ka ek hissa hai aur is par ghaiz o ghazab ka izhar kisi taur par rawaa nahi. Jawab mein Qadri Sahab raqamtaraz hain ke: Haqeeqatan ye bilkul khilaf waqe hai. Hua ye ke 1300H mein musalsil ek mahina bareek khat ki kitaabe'n dekhte rahe. Garmi ki shiddat ke pesh e nazar ek din ghusul kiya. Sard paani padte hi maloom hua ke koi cheez dimagh se dahini aankh mein utar aai hai. Bae'n aa'inkh band karke dahini se dekha to wast se mari mein ek siyah halqa nazar aaya.

Janab Qadri sahab ne ye ibaa'rat Al Malfuzaat se zikar ki hai, lekin ilmi baddiyaanati ka saboot dete hue mukammil ibaa'rat tehreer karne ki bajaee ibaa'rat ka agla hissa hazaf kargae hain. Iske mutsal baad Al Malfuzaat mein likha hai: "Dae'n aa'inkh ke neeche shai ka jitna hissa hota hai (yaani jis cheez ko dahiyne aa'inkh se dekhte) wo na saaf aur dabaa hua malum hota." Is ibaa'rat ko chhodne ka matlaab siwaae iske kya ho sakta hai ke Qadri Sahab apne A'ala Hazrat ki an'kh ke naqs ko chupana chhahte hain. Halaa'nke ye aisi cheez nahi, jiske zikar par nadaamat mehsoos ki jaae. Kisi aa'inkh mein naqs ka paaya jaana insan ke baski baat nahi, ye Rabbe Kaenaat ka iqteyar hai, lehaza ham Qadri Sahab se guzarish kare'nge ke wo izhar e nadaamat ki bajaee eteraaf e haqeeqat kar le'n. (Saqib)

¹⁵ Al Malfuzaat: P20 & 21

Barailwiyat ke mausis o mujaddid Janab Ahmad Raza nihayat fahash aur ghaleez zuban istemal karte the. Zail mein inki ghair mohazzibaana zuban ke chand namoone zikar kiye jaate hain. Wo apni kitab Waqaaat as Sanaan mein raqamtaraz hain: Zurbat Mardaa'n Dedi naqmat Rahman Kasheedi. Thanwi Sahab! Is daswee'n kahawi par eterazaat mein hamare agle 3 par phir nazar daaliye. Dekhiye wo rasliya waale par kaise theek utar gae. Kya itni zarbaat e azeem ke baad bhi naa sooji hogi. (Waqaaat As Sanaan: P51, Printed in Karachi. Bahawaala Shariat Hazrat Muhammad Mustafa aur Deen e Ahmad Raza by Malik Hasan Ali (B. Abdul Aligarh) Rasliya Kehti hai, main nahi jaanti meri tehraai par utar.... dekh'u'n to isme tum meri dedh girah kaise khol lete ho. (reference: same as above)

Uff ye Rasliya tera bhola pan, khoon po'nchti jaa aur keh khuda jhoot kare. (Waqaaat As Sanaan: P60)

Rasliya waale ne..... apni doshiqi mein tera ehemaal bhi daqhil kar liya. (Waqaaat As Sanaan: 27) Apni kitab Khalis ul Eteqaad mein Maulana Hussain Ahmad Madani ke mutalliq likhte hain: Kabhi kisi behaya si, behaya napaak ghinauni si ghinauni, bebaak si bebaak. Paa'ji kameeni gandi qaum ne apne khasam ke muqable bedhadak aisi harkaate kee'n? ankhe'n meech kar ganda mu'n phaad kar in par faqhar kiye? Inhe sar e bazaar shae kiya? Aur in par ifteqhar hi nahi, balkey sunte hain ke inme koi nai naweli 'hayadaar, sharmili, baa'nki, nakeli, meethi, raseeli, albeli, chanchal, aneyli, ayodhya bashi aa'inkh ye taan leti hai o'jhi hai

Naachne Hi Ko Nikle To Kaha'n Ghoo'ngat Is fahesha aa'inkh ne koi naya ghamza taraasha aur iska naam Sahaab e Saaqib rakha hai. (Khalis ul Eteqaad: P22)

Isi kitab mein aage farmate hain: Kufr party wahabiya ka buzrub: Iblees e Lae'en.... Khabeeso! Tum kaafir taher chuke ho. Iblees ke masghare, dajjal ke gadhe.... Ahmad Razaey o Munaafiqo!..... wahabiya ki po'nch zaleel, imaat qaroon ki tarha Tahat us Surra paho'nchti, najdiyyat ke kawwesisakte, wahabiyat ke bom bilakte aur mazbooh gustaqh bhadakte. (Khalis al Eteqaad: P2-20)

Shah Ismail Shaheed رحمه الله عليه ke mutalliq farmate hain: Sarkash, Taaghi, Shaitan, Lae'en, Banda Daaghi. (Al Aman wa Al A'ala: P112)

Fataawa Razwiya mein farmate hain: Ghair Muqalleden o Deobandiya Jahannam ke kutte hain. Rafziyyo'n (Shia) ko insey bad-tar kehna rafziyo'n par zulm aur inki shaan e khabaasat mein tanqees hai. (Fatawa Razwiya: V6 P90) Jo Shah Ismail aur Nazeer Hussain waghaira ka mo'otaqid ho, iblees ka banda, Jahannam ka kunda hai. Ghair Muqalleden sab, bedeen, pakke shayateen, poore male'en hain. (Subhan as Sabooh: P134)

¹⁶ Anwar e Raza: P360

¹⁷ Hayat e A'ala Hazrat: P 64

¹⁸ Hayat e A'ala Hazrat: P 22

¹⁹ Anwar e Raza: P358

²⁰ Al Faazil Al Barailwi by Masood Ahmad: P199

²¹ Muqaddama: Maqalaat e Raza by Kokab: P30, printed Lahore

Yehi wajah thee ke log insey mutanaffar hona shuru hogae. Bahot se inke muqhlis dost bhi inki is aadat ke baais insey door hote chale gae. In mein se Maulvi Mohammed Yaseeb hi jo Madrasa Isha-at ul Uloom ke mudeer aur jinhei'n Janab Ahmad Raza apne ustad ka darja dete they, wo bhi insey ilaaheda ho gae.²²

Is par mustazadiya ke Madrasa Misbah ut Tahzeeb jo inke walid ne banwaya tha, wo inki tursh rawi, saqht mizaaji, bazaat lisaani aur musulmano'n ki takfeer ki wajah se inke hath se jaata raha aur iske muntazimeen insey kinaara kashi iqhteyaar karke wahabiyo'n se jaa mile aur halat ye hogai thee ke barailwiat ke markaz mein Ahmad Raza Sahab ki himaayat mein koi madrasa baaqi na raha. Bawajood yeke barelviyo'n ke A'ala Hazrat waha'n apni tamaam tar sargarmiyo'n samet maujood they.²³

Jaha'n tak barelvi hazraat ka talluq hai, to wo dusre baatil firqo'n ki maanind apne Imam o Qaaed ke fazaael o manaaqib bayan karte waqt bahot se jhooti hikaayat aur khud saaqhta kahaniyo'n ka sahara lete hue nazar aate hain. Barelvi hazraat is baat ka bilkul khayal nahi karte ke jhoot kisi ki qadar o manzilat mein izaafe ki bajaae iski tazleel aur istehzaa ka baais hota hai.

Chunache inke baare mein kaha jaata hai ke: Aap ki zahaana o faraasat ka ye aalam tha ke 4 baras ki muqhtasar si umar mein jis mein umooman doosre bacche apne wajood se bhi be-khabar hote hain, Quran e Majeed naazerah khatam kar liya. Aap ki rasm Bismillah Qhuwani ke waqt ek aisa waqea ru-numa hua jisne logo'n ko darya e hairat o istejaab me daal diya. Huzoor ke ustaad e Mohtaram ne aapko Bismillahir Rahmanir Raheem padhane ke baad Alif, Baa, Taa, Thaa padhaaya. Padhate padhate jab Laam Alif (Laa) ki naubat aai to aapne khamoshi iqhteyaar farmali, ustad ne dobarah kaha ke *Kaho Miya'n Laam Alif* huzoor ne farmaya ke ye dono'n to padh chuke phir dobara kyou'n?

Is waqt aapke jadde amjad Maulana Raza Ali Khan Sahab qudas sirrah al Azeez ne farmaya: Beta! Ustad ka kaha maano.

Huzoor ne inki taraf nazar ki, jadde amjad ne apni firasat e emaani se samajh liya ke bacche ko shuba hai ke ye huroof mafroodah ka bayan hai. Ab ism eek lafz markab kyou'n aaya? Agar che bacche ki umar ke etebaar se is raaz ko munkashif karna munaasib na tha, magar hazrat jadde amjad ne khayal farmaya ke ye baccha aage chal ke aftaab e aalam o hikmat banker ufaq e alam par tajalli rez hone waala hai, abhi se israar o nukaat ke parde iski nigah o dil parse hataa diye jaaei'n. Chunache farmaya: Beta tumhara khayal bajaa aur durust hai, lekin pehle jo huroof Alif padh chuke ho wo dar asal hamza hai aur ye alif hai. Lekin Alif hamesha saakin hota hai aur saakin ke sath choo'nke ibtedaa namumkin hai, is liye ek hurf yaani Laam Awwal mein laakar iski adaaegi maqsood hai. Huzoor ne iske jawaab mein kaha to koi bhi hurf milaa dena kaafi tha, Laam hi ki kya khususiyat hai? Baa, Taa, Daal aur Seen bhi shuroo mein laa sakte the.

Jadde amjad alai rehma ne intehaai josh e mohabbat mein aapko gale liya aur dil se bahot si duaai'n deei'n. phir farmaya ke Laam aur Alif mein suratan khaas munasibat hai aur zahiran likhne mein bhi dono'n ki surat ek hi hai. Laa ya Laa aur Seerah is wajah se ke Laam ka Qalb Alif hai aur alif ka qlab Laam.²⁴

Is be maani ibaaarat ko mulaaheza farmaiye. Andaza lagaei'n ke Barelvi Hazraat 4 baras ki umar mein apni Aala Hazrat ki zahaanat o firaasat bayan karne mein kis qism ke ilm kalam ka sahara le rahe hain aur laghoo qism ke qawaaed o zawaabit ko buniyad banaa kar inke zariye se apne imam ki ilmiyat saabit karne ki koshish kar rahe hain.

²² Hayat e A'ala Hazrat: 211

²³ Hayat e A'ala Hazrat: 211

²⁴ Al Barailwi by Bastawi: P26-27 & Anwar e Raza: P355
waghaira

Khud Ahle Zaban Arab mein se to kisi ko taufeeq nahi hui ke wo is laa-yaani qaaede ko pehchaan sake aur iski wazaahat kar sake. Lekin in ajamiyo'n ne Alif aur Laam ke darmiyan soorat o seerat ke lehaz se munasibat ko pehchaan kar iski wazaahat kardi.

Dar asal barelvi qaum apne imam ko ambiya o rusul se tashbeeh hi nahi, blake, inpar afzaliyat dena chaati aur ye baawar karaana chhahti hai ke inke imam o qaaed ko kisi ki taraf se taleem dene ki zarurat na thee, balkey Allah Ta'ala ki taraf se inka seena uloom o ma'arif ka markaz o muheet ban chuka tha aur tamam uloom inhe wehbi taur par ataa kiye jaa chuke the. Is amar ki wazahat naseem bastavi ki is nas se bhi ho jaati hai jis mein wo likhte hain: Alimul ghaib ne aapka mubaarak seena uloom o ma'arif ka ganjeena aur zahen o dimagh o qalb o ruh ko eman o yaqeen ke muqaddas fikr o shaoor aur pakeezah ehssaas o tahleel se labreq farma diya tha. Lekin choo'nke har insane ka alam e asbaab se bhi kisi na kisi nahej se raabta istewar hota hai, is liye bazaahir A'ala Hazrat ﷺ (maaz allah) ko bhi aalam e asbaab ki raaho'n par chalna pada. ²⁵

Yaani zahir taur par to janab Ahmad Raza ne apne asaatezah se iktesaab ilm kiya magar haqeeqi taur par wo in ki taleem ke mohtaaaj na they, kyou'nke inka muallim o murabbi khud Rabb e Kareem tha. Janab Barelvi khud apne mutalliq likhte hain: Dard e sar aur buqhaar wo Mubarak amraaz hain jo Ambiya عليه السلام ko hote the. ²⁶

Aage chale kar likhte hain: Alhamdulillah ke mujhe aksrat haraarat aur dar e sar rehta hai. ²⁷

Ahmad Raza ye tassur dena chhahte hain ke inki jismani kaifiyat Ambiya Ikram عليه السلام se mushabehat rakhti hai. Apni taqdees saabit karne ke liye ek jagah farmate hain: Meri tareeq wiladat abjadi hisaab se Quran e Kareem ki is ayat se nikalti hai, jisme irshad hai: Yaani Ye Wo Log Hain Jinke Dilo'n Pe Allah Ta'ala Ne Eman Likh Diya Hai Aur Inki Ruhaani Taaed Farmadi Hai. ²⁸

Nez, inke bare mein inke pairukaaro'n ne likha hai: Aapke ustad mohtaram kisi ayat e kareema me baar baar zabar bataa rahe the, aur aap zer padhte the. Ye kaifiyat dekh kar huzoor ke jadde amjad رحمه الله عليه ne aapko apne paas bulaliya aur kalam majeed mangwa kar dekha to isme kaatib ki ghalati se a'araab ghalat likha gaya tha. Yaani jo zer huzoor sayyadi a'ala hazrat رحمه الله عليه ki zaban e haq tarjuman se nikalta hai, wahi saheeh aur durust tha. Phir jadde amjad ne aapse farmaya ke maulvi sahib jis tarha batate they is tarha kyou'n nahi padhte they? a'arz ki ke main irada karta tha, ke jis tarha bataate hain, isi ke mutabiq padhu'n, magar zaqban par qabu na paata tha. ²⁹

Nateeja ye nikla ke A'ala Hazrat ko bachpan se hi asmat anil khataa ka maqaam o martaba haasil tha, barelvi hazraat na sirf ye ke muqhtalif waqaaat bayan karke is qism ka nateeja nikaalna chhahte hain, blake wo apne Imam o Baani ke mutalliq sarahatan is aqeede ka izhaar bhi karte hain, chuna-che Abdul Hakeem Qaadri sahib likhte hain: A'ala Hazrat ki qalm o zaban har qism ki laghzish se mehfooz thee aur bawajood ye ke har alim ki koi na koi laghzish hoti hai, magar A'ala Hazrat ne ek nuqte ki ghalati bhi nahi ki. ³⁰

Ek doosre sahib likhte hain: A'ala Hazrat ne apni zaban Mubarak se kabhi ghair shara'i lafz adaa nahi kiya. Allah Ta'ala ne aapko har qism ki laghzish se mehfooz rakha. ³¹

Nez ye ke: A'ala Hazrat bachpan se hi ghalatiyo'n se mubarra they. Sirat e Mustaqeem ki itteba aapke andar wadiyat kardi gai thee. ³²

²⁵ Al Malfuzaat: V1 P64 & Al Barailwi by Bastawi: P27

²⁶ Anwar e Raza: P26

²⁷ Al Malfuzaat: V1 P64

²⁸ Hayat e A'ala Hazrat by Bihari: P1

²⁹ Al Barailwi by Bastawi: P28 & Hayat e A'ala Hazrat: P22

³⁰ Yaad e A'ala Hazrat by Abdul Hakeem Sharf Qadri: P32

³¹ Muqaddama: Fatawa Razwiya: V2 P5 by Muhammad Asghar Alawi

³² Anwar e Raza: P223

Anwaar e Raza mein ek sahab bade buramla andaaz mein tehreer farmate hain: Allah Ta'ala ne aapki qaalm aur zuban ko ghalatiyo'n se paak kar diya tha. ³³

Mazeed kaha jaata hai: A'ala Hazrat, Ghaus e A'azam ke hath mein is tarha the, jaise kaatib ke hath mein qalam aur Ghaus e A'azam, Rasool Allah ﷺ ke hath mein is tarha they, jaise kaatib ke hath mein qalam aur khud Rasool Allah ﷺ wahee ke siwa kuch irshad naa farmate the. ³⁴

Ek Barailwi shaer ne apne A'ala Hazrat ke mutalliq irshad farmate hain: Hai Haq Ki Raza Ahmad Ki Raza Ahmad Ki Raza Marzi Raza³⁵ (yaani Ahmad Raza)

Inke ek aur pairukaar likhte hain: A'ala Hazrat ka wajood Allah Ta'ala ki nishaniyo'n mein se ek nishani tha. ³⁶

Sahaba Ikram ؓ ka ek gustaqh apne imam o rehnuma ke bare mein kehta hai: A'ala Hazrat ki ziyarat ne Sahaba Ikram ki ziyarat ka shauq kam kar diya hai. ³⁷

Mubalgha araai karte waqt umooman aqal ka daaman hath se chhod diya jaata hai. Ek Barailwi Maulwi iska misdaaq bante hue likhte hain ke: 3 ½ saal ki umar shareef ke zamane mein ek din apni masjid ke saamne jalwah aforz the. Ke ek sahib e ahle Arab ke libas mein tashreef laae aur aapse Arabi zuban mein guftagu farmai. Aapne (3 ½ baras ki umar mein) faseeh Arabi mein insey kalam kiya aur iske baad inki surat dekhne mein nahi aai. ³⁸

Ek Sahab likhte hain: Ek roz ustad sahab ne farmaya: Ahmad Miya'n! Tum admi ho ke jin? Mujhe padhate hue der lagti hai, lekin tumhe yaad karte der nahi lagti. 10 baras ki umar mein inke walid, jo inhe padhate bhi the, ek roz kehne lage: Tum mujhse padhte nahi, balkey padhate ho. ³⁹

Yaha'n ye baat qabil e zikar hai ke inka ustad Mirza Ghulam Qadar Baig⁴⁰, Mirza Ghulam Ahmad Qadiyani ka bhai tha.

Janab Bastawi Sahab kamsini mein apne Imam ke ilm o fazal ko bayan karte hue likhte hain: 14 baras ki umar mein aap sanad o dastar e fazeelat se sarfaraz hue. Isi din razaa'at ke ek masle ka jawab likh kar walid e majid sahab qibla ki khidmat aali mein pesh kiya. Jawab bilkul durust (saheeh) tha. Aapke walid e maajid ne aapke jawab se aapki zahanat o firaasat ka andaaza lagaa liya aur is din se fatwa naweesi ka kaam aapke suprad kar diya.

Isse pehle 8 saal ki umar e mubark mein aapne ek masla wirasat ka jawab tehreer farmaya: Waqea ye hua ke walid e majid bahar gaou'n mein tashreef farma the. Kahee'n se sawal aaya, aapne iska jawab likha aur walid sahab ki wapsi par inko dikhaya. Jise dekh kar irshad hua, malum hota hai ye masla *Amman Miyaa'n* A'ala Hazrat ne likha hai. Inko abhi naa likhna chahiye. Magar iske sath ye bhi farmaya ke hame'n is jaisa masla koi bada likh kar dikhae to jaane'n. ⁴¹

Is nas se sabit hota hai ke A'ala Hazrat Sahab ne 8 baras ki umar mein fatwa naweesi ka aghaaz kar diya tha. Magar khud A'ala Hazrat farmate hain: Sabse pehla fatwa maine 1286H mein likha tha, jab meri umar 13 baras thi aur isi tareekh ko mujh par namaz aur doosre ehkaam farz hue the. ⁴²

³³ Anwar e Raza: P271

³⁴ Anwar e Raza: P270

³⁵ Bagh e Fridaus by Ayyub Rizwi: P7

³⁶ Anwar e Raza: P100

³⁷ Wisaaya Shareef: 24

³⁸ Hayat e A'ala Hazrat by Bihari: P22

³⁹ Muqaddama: Fatawa Razwiya: V2 P6

⁴⁰ Bastawi: P32

⁴¹ A'ala Hazrat Barailwi: P32

⁴² Min Hua Ahmad by Qadri: P17 (Ye badi dilchasp baat hai ke Huzoor ﷺ ki shariat mein namaz 10 baras ki umar mein farz hai aur Janab Ahmad Raza par namaz 13 baras ki umar mein farz hui. (Publisher))

Yaani Bastawi Sahab farma rahe hain ke A'ala Hazrat ne 8 baras ki umar mein hi wiraasat jaise pecheeda masle ke mutalliq fatwa sadir farma diya tha. Jabke khud A'ala Hazrat Sahab iski tardeed karte hue irshad farma rahe hain ke main sabse pehle fatwa 13 baras ki umar mein diya tha.

Isse bhi ziyada lutf ki baat ye hai ke Barailwi Hazrat ka ye daawa hai ke Janab Ahmad Raza Barailwi Sahab ne 14 baras ki umar mein hi taleem mukammal karke sanad e faraghat hasil karli thi. ⁴³

Magar kai maqamaat par khud hi iski tardeed bhi karte jaate hain. Chunache, Hayat e A'ala Hazrat ke musannif Zafaruddin Bihari likhte hain: A'ala Hazrat ne Maulana Abdul Haq Khairabadi se mantiqi uloom seekhna chhahe, lekin wo inhe padhane par raazi naa hue. Iski wajah ye bayan ki ke Janab Ahmad Raza Sahab muqhalefeen ke khilaf nihayat saqht zuban istemaal karne ke aadi hain. ⁴⁴

Bastawi kehte hain ke ye waqea is waqt kaa hai, jab inki umar 20 baras thi. ⁴⁵

Is tarha Barailwi Sahab ke ek mo'otaqid likhte hain: A'ala Hazrat ne Syed Aal e Rasool Shah ke saamne 1294H mein sharf e talmuz tai kiya aur insey hadees aur doosre uloom mein sanad ijaazat li. ⁴⁶

Zafar Bihari Sahab kehte hain: Aapne Syed Aal Rasool Shah ke betey Abul Hussain Ahmad se 1296H mein baaz uloom hasil kiye. ⁴⁷

Behrehaal ek taraf to Barailwi Hazrat ye tassur dena chhahte hain ke Janab Ahmad Raza Sahab 13 baras ya 14 baras ki umar mein hi tamaam uloom se farigh ho chuke the. Doosri taraf be-khayali mein iski takzeeb bhi kar rahe hain. Abh kise nahi maloom ke 1272H yaani Ahmad Raza Sahab ki tareeqh e paidaesh aur 1296H mein bhi baaz uloom hasil kiye ho'n to 14 baras ki uamr mein sanad e faraghat ke husool ka kya maani hai?

Magar bahot der pehle kisi ne keh diya tha: 'لا ذاكراً لكذاب' yaani 'Darogh gora haafeza nabaashud' (jhootey ka haafza nahi hota)

⁴³ Hayat e A'ala Hazrat by Bihari: P33 & Anwaar e Raza: P357

⁴⁴ Hayat e A'ala Hazrat by Zafaruddin Bihari: P33 & Anwar e Raza: P357

⁴⁵ Naseem Bastawi: P35

⁴⁶ Anwar e Raza: 356

⁴⁷ Hayat e A'ala Hazrat: P34-35

Khandaan o Zariya Ma'aash

Janab Ahmad Raza Sahab ke khandan ke mutalliq sirf itna hi malum ho saka hai ke inke walid aur dada ka shumar *Ahnaaf* ke ulama mein hota hai.

Albatta Janab Barailwi Sahab ke muqhalefeen ilzam lagate hain ke inka talluq *Shia* kahandan se tha. Inho'n ne saari umar *Taqiyya* kiye rakha aur apni asliyat zahir naa hone di, taakey wo *Ahle Sunnat* ke darmiyan *Shia* aqaaed ko riwaj de sake'n.

Inke muqhalefeen, iske suboot ke liye jin dalaal ka zikar karte hain, inme se chand ek yaha'n bayan kiye jaate hain:

1. Janab Ahmad Raza Sahab ke abaa o ajdaad ke naam *Shia* asmaa se mushabehat rakhte hain. Inka shajra nasab hai: Ahmad Raza bin Naqi Ali bin Raza Ali bin Kazim Ali. ⁴⁸
2. Barailwiyo'n ke A'ala Hazrat ne Ummul Momineen Hazrat Ayesha ؓ ke khilaf nazeba kalimat kahe hain. Aqeeda Ahle Sunnat se wabista koi shaqs inka tasawwur bhi nahi kar sakta. Apne ek qaseede mein likha hai:

Tang o Chust Inka Libaas Aur Wo Joban Ka Ubhaar Maski Jaati Hai, Quba Sarse Kamar Tak Lekar

Ye Phata Padta Hai Joban Mere Dilki Soorat Ke Hue Jaatey Hain Jaama Se Baroo'n Seenao Bar ⁴⁹

(Na'auzubillah)

3. Inho'n ne musulmano mein shia mazhab se maaqhuz aqaaed ki nashar o ashaa-at mein bharpoor kirdaar adaa kiya. ⁵⁰

Koi zaahiri shia apne is maqsad mein itna kamiyaab naa hota, jitni kamiyabi Ahmad Raza Sahab ko is silsile mein *Taqiyya* ke libaade mein hasil hui hai. Inho'n ne apne *Tashe'e* par parda daalne ke liye chand aise risaale bhi tehreer kiye jinme bazahir *Shia* mazhab ki muqhalefat aur *Ahle Sunnat* ki taeed paai jaati hai. *Shia*, *Taqiyyat* ka yehi mafhoom hai, jiska taqaaza inho'n ne kama haqqahu adaa kiya.

4. Janab Ahmad Raza Sahab ne apni tasnifaat mein isi riwayat ka zikar kasrat se kiya hai, jo khalisatan *Shie'e* riwayat hain aur inka aqeeda *Ahle Sunnat* se door ka bhi waasta nahi hai.

Mislan:

i. اَلْعَلِيَّيْنِ قَسِيمِ النَّارِ

ii. اَلْفَاطِمَةُ سَيِّدَتِ بَغَاظَةِ لَأَثَانِ اللَّهِ فَطِيهَا وَذُرِّيَّتِهَا مِنَ النَّارِ

Yaani Hazrat Ali ؓ qiyamt ke roz *Jahannam* taqseem kare'nge. ⁵¹ aur Hazrat Fatima ؓ ka naam Fatima is liye rakha gaya ke Allah Ta'ala ne inhe aur inki aulad ko Jahannam se azaad kar diya hai. ⁵²

Shia ke imaamo'n ko taqaddus ka darja dene ke liye inho'n ne ye aqeeda waza'a kiya ke *Aghwaas* (Jama'a Ghaus, yaani maqhlumat ki fariyad rasi karne waale) Hazrat Ali ؓ se hote hue Hasan Askari tak paho'ncte hain. Is silsile mein inho'n ne wohi tarteeb malhooz rakhi, jo *Shia* ke imaamo'n ki hai. ⁵³

⁴⁸ Hayat e A'ala Hazrat: P2

⁴⁹ Hadaeqh Baqshish: V3 P23

⁵⁰ Fatawa Barailwiya: P14

⁵¹ Al Aman Wala'ali by Ahmad Raza Barailwi: P58

⁵² Khatam e Nabuwwat by Ahmad Raza Barailwi: P115

⁵³ Al Malfuzaat: P115

Ahmad Raza ne baaqi Sahaba Ikram ﷺ ko chhodkar Hazrat Ali Karamallah Wajaha ko mushkil kusha qaraar diya aur kaha: Jo shaqs mashoor dua e saifi (jo shia aqeede ki a'akkasi karti hai) padhe, iski mushkilat hal hojaati hain. Dua e Saifi darj e zail hai.

نادعليا مظهر العجب تحده عونالك في التواب

كل هم وغم سينحل بولايتك يا على يا على

Yaani Hazrat Ali ﷺ ko pukaaro, jinse ajaebaat ka zahoor hota hai. Tum inhe madadgar paoge. Aye Ali ﷺ aapki wilaayat ke tufail tamaam pareshaniya door hojaati hain. ⁵⁴

Isi tarha inho'n ne *Panjatan Paak* ki istelah ko aam kiya aur is se'er ko riwaj diya.

لي خمسة اطفى بها حر الوباء الحاطبة المصطفى البرطضي وابناها والفاطمة

Yaani: 5 hastiya'n aisi hain jo apni barkat se mere amraaz ko door karti hain. Muhammad ﷺ, Ali ﷺ, Hasan ﷺ, Hussain ﷺ aur Fatema ﷺ! ⁵⁵

Inho'n ne *Shia* aqeede ki akkasi karne waali istelah '*Ja'afar*' ki taeed karte hue apni kitab Khalis ul Eteqaad mein likha hai: *Ja'afar* chamdey ki ek aisi kitab hai, jo Imam Jafar Sadiq رحمه الله عليه ne *Ahle Bait* ke liye likhi. Isme tamaam zaroorat ki ashiya darj kardi hain. Is tarha isme qiyamat tak runuma hone waale tamaam waqeaat bhi darj hain. ⁵⁶

Isi tarha *Shia* istelaah *Al Jame'a* ka bhi zikar karte hue likhte hain: *Al Jame'a* ek aisa safha hai, jisme Hazrat Ali ﷺ ne tamaam waqeaat aalam ko huroof ki tarteeb ke sath likh diya hai. Aapki aulaad mein se tamaam Aamma umoor o waqeaat se baqhabar the. ⁵⁷

Janab Barailwi ne ek aur *Shia* riwayat ko apne rasaael mein zikar kiya hai ke: Imam Raza (Shia ke 8th imam) se kaha gaya ke koi is dua sikhlae'n jo ham *Ahle Bait* ki qabro'n ki ziyarat ke waqt padha kare'n. To inho'n ne jawab diya ke qabar ke qareeb jaakar 40 martaba Allahu Akbar kaha karo, Assalamualaikum Ya Ahlal Bait, Aye Ahle Bait main apne masaael aur mushkilat ke hal ke liye aapko Khuda ke huzoor sifarishi banaa kar pesh karta hu'n aur Aal e Muhammad ﷺ ke dushmano se bara-at ka izhar karta hu'n. ⁵⁸

Yaani *Shia* ke imaamo'n ko musalmano ke nazdeek muqaddas aur Sahaba Ikram ﷺ aur Aamma e Ahle Sunnat se Afzal qarar dene ke liye inho'n ne is tarha ki riwayat aam kee'n. Halaa'nke *Ahle Tashe'e* ke imaamo'n ki tarteeb aur is tarha ke aqaaed ka aqeeda ka *Ahle Sunnat* se koi naata nahi hai.

Janab Ahmad Raza, *Shia* Ta'aziya ko *Ahle Sunnat* mein maqbool banana ke liye apnie ek kitab mein raqamtaraz hain: Tabarruk ke liye Hazrat Hussain ﷺ ke maqbare ka namoona banaa kar ghar ke andar rakhne mein koi harj nahi. ⁵⁹

Is tarha ki lata'adaad riwayat aur masael ka zikar inki kutub mein paaya jaata hai.

5. Janab Ahmad Raza Sahab ne *Shia* imamo'n par mabni silsila bait ko bhi riwaj diya. Inho'n ne is silsile mein ek Arabi ibaaarat waza ki hai. Jisse inki Arab zuban se waqifiyat ke tamaam da'awo'n ki haqeeqat bhi a'ayaa'n ho jaati hai. Wo likhte hain:

⁵⁴ Al Aman Wala'ali by Ahmad Raza Barailwi: P12-13

⁵⁵ Fatawa Razwiya: V6 P187

⁵⁶ Khalis al Eteqaad by Ahmad Raza Barailwi: P48

⁵⁷ Khalis al Eteqaad by Ahmad Raza Barailwi: P48

⁵⁸ Hayat al Mawaat, Darj-shuda Fatawa Razwiya: by Ahmad Raza Barailwi: V4 P299

⁵⁹ Risaala Badar al Anwaar: P57

اللهم صلّ وسلّم وبارك على سيّدنا مولانا محمّد المصطفى رفيع البكان المرتضى على الشان الذي رجيل من امتّه خير من رجال من السّالفين وحسين من زميرته احسن من كذا وكذا احسنا من السّابقين السيّد السّجاد زين العابدين باقر علوم الانبياء والمرسلين ساقى الكوثور مالتك تسنيم وجعفر الذي يطالب موسى الكليم رضا ربّه بالصّلاة عليه⁶⁰

Arabi zuban ka adna ilm rakhne waale bhi is ibarat ki a'jamiyat, rukaakat (T: Sust, Kamzori) aur bemaqsadiyat ka andaza kar sakte hain. Aise shaqs ke bare mein ye dawa karna ke wo 3 ½ bara ski umar mein hi faseeh Arabi bola karta tha, kis qadar ajeeb lagta hai?

حسين من زميرته احسن من كذا وكذا احسنا من السّابقين kaisi bemaani tarkeeb hai.

يطالب موسى الكليم رضا ربّه بالصّلاة عليه Mein *Musa al Kaleem* se muraad ye kaun hain? Agar muraad *Musa Kaazim* hain to *Kaleem* ke kya maaney? Aur agar muraad Nabi o Rasool Hazrat Musa عليه سلام hain to kya Hazrat Musa عليه سلام (ma'azallah) Imam Ja'afar Sadiq par darood bhejkar Allah Ta'ala ki khushnoodi hasil karna chhahte hain?

Behrehaal ye ibaatat majmua rukaakat bhi hai aur majuma khurafaat bhi!

⁶⁰ Anwar e Raza: P27

Fusaahat e Ahmad Razaabi se nawaqifiyat: Janab Ahmad Raza ki ye ibaatat, bemaani tarkeebon aur a'jamiyatada jumlo'n ka majmua hai. Magar Abdul Hakeem Qadri Sahab ko israr hai ke isme koi ghalati nahi! Daleel se khali israr ka to koi jawab nahi, agar inhee'n israr hai to 100 baar rahe. Hame'n is par koi inkar nahi. Inke israr se ye shikasta ibaatat durust to nahi ho jaaegi! Magar hame'n hairat isbaat par hai ke ek sahab ne Musannif (T: Allaama Ehsan Ilaahi Zaheer) ki Ahmad Razaabi kitab mein se baza'am khuwesh chand ghalatiya'n nikal kar apni jahalat ka jis tarha suboot diya hai, wo apni misaal aap hai. Inho'n ne a'jamiyatadazeeniyat se jab 'AlBarailwiyah' ka mutalea'a kiya to inhe'n kuch ibarate'n aisi nazar aae'n jo inki tehqeeq ke mutabiq Arab qawaed ke etebaar se ghair saheh thee'n. Sath hi inho'n ne in Ghalatiyo'n ki Taseeh bhi ki hui thi aur yehi Tasheeh inki jahalat ka raaz kholne ka sabab ban gai. Zara aap bhi mulaheza farmae'n ke inki Taseeh mein ki qadr Taghleet (T: hai. Ham zail mein inki chand Tashihaat naqal karte hain. taakey qarreen inki ilmi o tehqeeqi kaawish se istefaada farma sake'n.

1. Al Hajam al Sagheer: mausoof likhte hain ke ye lafz ghalat hai, iki baja'ae Al Qata'a al Sagheer hona chhaheeye tha.

Janab ko is baat kai lm hi nahi hai ke ye lafz Ahmad Razaabi Zuban ka hai, mausoof ka ye human hua ke choo'ne Hajam to Urdu mein muste'emal hai, lehaza ye Ahmad Razaabi Zuban ka lafz nahi ho sakta. Al Munjid: Maadah الحجج ح ج م mein miqdaar al hajam se kiya gaya hai. Mausoof ko chhaheeye ke wo apni malumaat durust kar le'n.

2. Al Mawazeee'e: المواضع iski tasheeh Janab ne Al Mawaze'e موضع se khe hai. Poori ibaatat hai: فلا جل ذلك تضاربت اقوالهم في هذا الخصوص (اي الموضوع) مثل المواضع (جمع الموضوع) الاخرى

Mausoof ne isey 'موضع' ki jama samajh liya aur iski tasheeh 'مواضع' se kardi jo baja'ae khud ek ghalat hai.

3. Nazrah Taqdeer o Ehteraam: Taseeh karte hue likhte hain hain نظرة تعظيم و احترام goya janaab ne apni ilmiyat ke zor par ye samjha ke taqeer Ahmad Razaabi ka lafz nahi hai. Halaa'nke Ahmad Razaabi loghat ki tamaam kutub mein is lafz ko zikar kiya hai aur iska maani الحُرمة والوقار se kiya hai, mulaheza ho Al Munji: P645 (T: Name of dictionary)
4. Bain as Sunnah: Mausoof ko ye ilm nahi ke lafz Al Sunnahse muaad Ahle Sunnat hain. Ahmad Razaabi zuban se mamuli waqifiyat rakhne waala bhi is maani

se naa-ashna nahi. Iski taseeh Ahl As Sunnah se karna is lafz ke istemaal se a'adm waqfiyat ki daleel hai.

5. In Yaboos ان ييوس farmate hain ke ye a'jami lafz hai, is liye Ahmad Razaabi mein iska istemal naa-durust hai. Mausoof ko agar Arabi Adab se zara si bhi waqifiyat hoti to shayad ye baat likhe kar ilmi halqo'n mein jag ha'nsaai ka baais naa bante, kyou'ne Ahmad Raza Arabi zuban mein iska istemal aam raaj hai. Mulaheza ho Al Munjid: maadah ب د س باسمه يوسا
6. Tark al Takayaa ترك التكايا: likhte hain, ye a'jami lafz hai, halaa'nke ye اتكا se maaqhuza hai. Jiska maani hai: اسند ظهري
7. Raseed رسيد Inka eteraaz hai: ye lafz Ahmad Razaabi mein musta'amal nahi hai, halaa'nke Arab mumalik mein musta'amal ka istemal aam raaj hai. isey رصيد bhi likha jaat aha. Al Munjid maadah ر ص د
8. Asdar Wafarmana: Al Munjid maadah فرمان ج : ف ر م فرامين اي السلطان للولاة

Wo alfaz o kalimat jo Ahmad Razaabi ke sath sath doosre loghat mein bhi istemal hote hain, inka istemal ghalat nahi hai. Inki taghleet jahalat ki wazeh daleel hai.

9. Kutub Feeha Laal al Bait بيت فيلال البيت Shia ke nazdeek Aal Al Bait aur Ahle Bait ka mafhoom ek hi hai. Al Barailwiyah ki is ibaatat mein Aal al Bait ka istema hi saheeh hai. Kyou'ne isme Ahmad Raza Sahab ne Shiyyo'n ki tarjuma ki hai.
10. Wa Man Jaa-a ومن جاء: Inki tasheeh ilaa man jaa-a se ki hai. Yaha'n ilaa ka istemaal is liye nahi kiya gaya ke pehle ilaa par a'ataf hai. Isl iye dabaara istemal zaroori naa raha.

Alaawa azee'n kuch ghalatiya'n aisi darj hain, jo kitab (T: kitaabat) o tabaa-at ki hai. Mislan Kabeeb an Namal ke asal mein hai Kadbeeb an Namal type ki ghalati se wo hazaf ho gai hai. Isi tarha Al Qiraa-at mein 'ا' ki jagah 'ا' ghalati se type hogaya hai. Manasirah lilastemaar ke asal mein ye Manaserah lil iste'emaar ya istarqaaq ki baja'ae ister-taqaaq waghaira. Behrehaal ghalatiyo'n ki ye fehrist Qadri Sahab ki Ahmad Razaabi zuban par adm qudrat ki bain aur wazeh daleel hai. Barailwiyat ke hamileen ki ilmiyat pehle hi mashkook thi. Qadri Sahab ne is par mohar e tasdeeq sabat kardi hai. (Saaqib)

Haasil kalam ye hai ke, Ahmad Raza Barailwi Sahab ne is *Nas* mein *Shia* ke imaamo'n ko ek khaas tarteeb se zikar karke musalmano ko *Rufz o Tashe'e* se qareeb laane ki sae'e ki hai.

6. Janab Barailwi Sahab ne barre sagheer ke Ahle Sunnat akabereen ki takfeer ki aur fatwa diya ke inki masaa'id ka hukam aam gharo'n jaisa hai. Inhe khuda ka ghar tasawwur naa kiya jaae. ⁶¹

Isi tarha inho'n ne Ahle sunnat ke sath majaanisat o manakehat (T: Baithne aur Shaadi karne) ko haraam qarar diya aur jaha'n tak *Shia* ka talluq hai. To wo inke *Imam Baado'n* ke *Abjadi* tarteeb se naam tajweez karte rahe. ⁶²

7. Ahmad Raza Sahab par *Rufz o Tashee* ka ilzam is liye bhi lagaaya jaata hai ke inho'n ne *Shia* ke imaamo'n ki shaan mein shiyyo'n ke andaz mein mubaalegha amez qasaaed bhi likhe. ⁶³

⁶¹ Al Malfuzaat: P106

⁶² Yaad e Ali by A'ala Hazrat : P29

⁶³ Hadaaeq Baqshish: Muqhtalif Safhaat

Zariya e Ma'aash

Janab Ahmad Raza Sahab ke zariya e ma'aash ke talluq se muqhtalif riwayat aai hain. Baaz auqaat kaha jaata hai ke wo zamindar khandan se talluq rakhte the aur ghar ke aqhrajaat ke liye inhe salaana raqam mil jaati thi, jisse wo guzar basar karte. ⁶⁴

Baaz auqaat salaana milne waali raqam kaafi naa hoti aur wo doosro'n se qarz lene par majboor ho jaate, kyou'nke inke paas daak ke ticket (T: Postage stamp) khareedne ke liye bhi raqam maujood naa hoti. ⁶⁵

Kabhi kaha jaata hai ke inhe'n dast e ghaib se ba-kasrat maal o daulat milta tha. Zafar Bihari rawi hain ke Janab Barailwi Sahab ke paas ek muqhfal saduqhchi thi. Jise wo bawaqt e zarurat hi kholte the aur jab isey kholte to mukammal taur par nahi kholte the, isme hath daalte aur maal, zewar aur kapde jo chhahte nikaal lete the. ⁶⁶

Janab Barailwi ke sahebzade bayan karte hain ke A'ala Hazrat apne ehbaab aur doosre logo'n mein ba-kasrat zewaraat aur doosre cheeze'n taqseem karte the aur ye saara kuch wo is choti si sandooqhchi se nikalte. Hame'n hairat hoti ke namaloom itni ashiya is mein kaha'n se aati hain? ⁶⁷

Inke muqhalefeen ye tohmat lagaate hain ke: *Dast e Ghaib* ka sadooqhchi waghaira se koi talluq naa tha. Ye angrezi iste'emaar ka hath tha. Jo inhe'n apne aghraz o maqasid ke liye istemal karne aur musalmano ke darmiyan tafreqa daalne ke liye imdaad deta tha. ⁶⁸

Meri raae ye hai ke inki aamadni ka bada zariya logo'n ki taraf se milne waale tahaaef aur imaamat ki tanqhuwa thi. Jis tarha hamare haa'n aam riwaj hai ke dehatio'n mein apne ulama ki khidmat sadaqaat o khairaat se ki jaati hai aur umooman yehi inka zariya e ma'aash hota hai. ⁶⁹

Inke ek pairukaar bayan karte hain ke: ek roz inke paas kharch ke liye ek damdi naa thi. Aap saari raat bechain rahe. Subha hui to kisi tajir ka idhar se guzar hua to isne 51 rupiye bataur e nazrana aapki khidmat mein pesh kiye. ⁷⁰

Ek martaba daak ticket khareedne ke liye inke paas kuch raqam nahi thi, to ek mureed na inhe 200 rupiye ki raqam irsaal ki. ⁷¹

Baaqi jaha'n tak zameendari aur sandooqhchi waghaira ka talluq hai. To isme koi haqeeqat nahi. Ye kahee'n se bhi sabit nahi hota ke inka khandan ziraa-at (T: farming) waghaira se mutalliq tha. Baqi karamato'n ke naam pe sadooqhchi waghaira ke afsane bhi mureedo'n ki nazar mein taqdees o ehteraam ka maqam dene ke liye waza'a kiye gae hain. Ye sab be-sar o paa bate'n hain. Warna sadooqhchi ki maujoodgi mein nazraano'n aur logo'n se udhaar lene ki (T: kya) zaroorat thi?

⁶⁴ Anwar e Raza: 360

⁶⁵ Hayat e A'ala Hazrat : P58

⁶⁶ A'ala Hazrat by Bastawi: P75 & Anwar e Raza: P57

⁶⁷ Hayat e A'ala Hazrat: P57

⁶⁸ Iska tafseelan zikar aage aa raha hai

⁶⁹ Hayat e A'ala Hazrat: P56

⁷⁰ Hayat e A'ala Hazrat: P56

⁷¹ Hayat e A'ala Hazrat: P58

A'adaat aur Tarz e Guftagu

Barailwi A'ala Hazrat paan kasrat se istemaal karte the, hatta ke Ramzan ul Mubarak mein wo iftar ke baad sirf paan par iktefa karte. ⁷²

Isi tarha Huqqa bhi peetey the ⁷³ Doosri khaane peene ki ashya par huqqa ko tarjeeh dete. Hamare haa'n dehatiyo'n aur bazaar qism ke logo'n ki tarha aane jaane waale mehmaano'n ki tawazeh bhi huqqa se karte. ⁷⁴

Mazey ki baat hai ke barailwi, A'ala Hazrat se riwayat karte hai ke inho'n ne kaha: *Main huqqa peetey waqt Bismillah nahi padhta, taakey shaitan bhi mere sath shareek ho jaae.* ⁷⁵

Logo'n ke paou'n choomne ki aadat bhi thi, inke ek mo'otaqid raawi hain ke: Aap Hazrat Ashrafi Miya'n ke paou'n ko bosa diya karte the. ⁷⁶

Jab koi sahab Haj karke wapas aate to ek riwayat ke mutabiq fauran iske paou'n choom lete. ⁷⁷

⁷² Anwar e Raza: P256

⁷³ Kitni ajeeb baat hai ke doosro'n ko mamuli baato'n par kafir qarar dene waala khud kaise huqqa noshi ko jaez samajhta hai aur iska murtakib hai?

⁷⁴ Hayat e A'ala Hazrat: P67

⁷⁵ Al Malfuzaat

⁷⁶ Azkaar Habeeb Raza: Printed Majlis Raza, Lahore: P24

⁷⁷ Anwar e Raza: P306

Usloob e Bayan

Apne se mamuli saa iqhtelaf rakhne waalo'n ke khilaf saqht zuban istemal kiya karte. Is silsile mein kisi qism ki ruu o ria'ayat ke qaael naa the. Badey *fahash aur ghaleez* lafz bolte. Muqhalif ko *Kutta, Khinzeer, Kaafir, Sarkash, Faajir, Murtaf* aur is tarha ke doosre saqht aur ghaleez kalimaat ki barailwi hazrat ke A'ala Hazrat ke nazdeek koi qadar o qeemat naa thi. Wo be-mahaaba o be-dareegh ye kalimat adaa kar jaate. Inki koi kitab is *andaz e guftagu* aur *aqhlaqiyat* se bhari hui tarz e tehreer se khali nahi hai.

Inki *Sheerni e Lab* ka zikar guzishta safhaat mein hashiye ke andar guzar chuka hai. Yaha'n ham namuney ke taur par inki muqhtalif ibaarato'n mein se ek qata'a (T: *قطعه*) naqal karte hain, jisse inke usloob e bayan ki tasweer qaraeen ke saamne ajaaegi.

Wo Deobandiyo'n ke khuda ki tasweer khee'nchte hue likhte hain: *Tumhara khuda randiyo'n ki tarha zinaa bhi karaae, warna deobandiyo'n ki chakle waaliya'n is par ha'nse'ngi ke nikhattu to hamare baraabar bhi naa ho saka.* ⁷⁸

Phir zaroori hai ke tumhare khuda ki zan (T: Aurat, Biwi) bhi ho aur zaroori hai ke khuda ka Alaa e Tanaasul bhi ho. You'n khuda ke muqable mein ek khudaen bhi manni padeygi. ⁷⁹ (Astaghfirullah)

Andaaza lagae'n, is tarha ka andaaz e tehreer kisi aalim e deen ko zaib deta hai? Aur is par turrah ye ke *tajdeed e deen* ka daawa!

Mujaddideen ke liye is qism ki guftagu ka iqhteyar karna kis hadees se sabit hai?

Inhe'n aalim e deen kehne par israar ho to zaroor kahiye, magar mujaddid kehte hue thodi si jhijhak zaroor mehsoos kar liya kare'n.

Is zimn mein ek waqea hai ke ye Barailwi Sahab ek martaba kisi ke haa'n taleem ki gharz se gae.

Mudarris ne poocha ke aapka shoghal kya hai?

Kehne lage: Wahabiyo'n ki gumrahi aur inke kufr ka pol kholta hu'n.

Mudarris kehne lage: Ye andaaz durust nahi.

To Janab Barailwi Sahab wahhee'n se wapas laut aae. ⁸⁰ Aur insey padhne se inkar kar diya. Kyou'nke, inho'n ne Ahmad Raza Sahab ko muwahhedeem ki *takfeer o tafsabaq* (T: *تنقيص*) se roka tha.

Jaha'n tak inki loghat ka talluq hai, to wo nihayat pecheeda aur mubham qism ki ibaarato'n ka sahara lete hain. Be ma'ani alfaz o tarakeeb istemal karke tassur dena chhahte hain ke inhe'n uloom o ma'arif mein bahot gehri das-taras haasil hai. Kyou'nke, hamare yahaa'n umooman is alim e deen ko jo apna *Maafiz Zameer* khol kar bayan naa kar sake aur jiski baat samajh naa aae, isey bade paae ka aalim e deen tasawwur kiya jaata hai.

Inke ek mo'otaqid likhte hain ke: A'ala Hazrat ki baat ko samajhne ke liye zaroori hai ke insan ilm ka samandar ho. ⁸¹

Inki zuban mein fusaahat o rawaani nahi thi. Is binaa par taqreer se garez karte the, sirf khud saaqhta Eid Milaad un Nabi ﷺ ya apne peer Aal e Rasool Shah ke urs ke mauqe par chand kalimat keh dete! ⁸²

⁷⁸ Subhan as Sabooh by Ahmad Raza Barailwi : P142

⁷⁹ Subhan as Sabooh by Ahmad Raza Barailwi : P142

⁸⁰ Hayat e A'ala Hazrat by ZB

⁸¹ Anwar e Raza: 286

⁸² Hayat e A'ala Hazrat by ZB

Tasnifaat

Inki tasnifaat (T: Books written by Ahmad Raza Khan) ke bayan se qabl ham qaraeen ki tawajjeh is baat ki taraf mabzool karana zaroori samajhte hain ke *Barailwi Qaum* ko mubalgha araai ki bahot ziyada aadat hai aur mubaalgha araai karte waqt ghalat bayaani se kaam lena inki sarshat (T: Nature) mein daqhil hai. Tasnifaat ke silsile mein bhi inho'n ne bejaa ghulu se kaam liya hai aur haqaaeq se chashm poshi karte hue inki saikdo'n tasnifaat gawa'ndi hain. Halaa'nke maamla iske bar-aks hai.

Inke mutazaad aqwaal ka namuna darj a zail hai: inke ek raawi kehte hain:

- A'ala Hazrat ki tasnifaat 200 ke qareeb thee'n.⁸³
- Ek riwayat mein hai ke 350 ke qareeb thee'n.⁸⁴
- Ek riwayat hai, 440 ke lag bhag thee'n.⁸⁵
- Ek aur sahab kehte hain, 500 se bhi mutajawuz thee'n.⁸⁶
- Baaz ka kehna hai 600 se bhi zaaed thee'n.⁸⁷

Ek sahab in tamaam se aagey badh gae aur kaha ke 1000 se bhi tajaawuz kar gai thee'n.⁸⁸

Halaa'nke surat e haal ye hai ke inki kutub ki ta'adaad, jin par kitab ka itlaaq hota hai, 10 se ziyaada nahi hai. Shayad isme bhi mubaalgha ho.

Tafseel mulaheza farmae'n:

Janab Barailwi Sahab ne mustaqil koi kitab nahi likhi. Wo fatwa nawesi aur Aqeeda Tauheed ke hamelen ke khilaf takfeer o tafseeq mein mashghol rahe. Log insey sawalaat karte aur wo apne muta'addid ma'auneen ki madad se inke jawabaat taiyyar karte aur inhe'n kutub o rasaael ki shakal dekar shaae karwa diya jaata. Basaa auqaat baaz kutub dastiyab naa hone ke baais sawalaat ko doosre shehro'n mein bhej diya jaata. Taakey waha'n maujood kitabo'n se inke jawabat ko murattab kiya jaa sake. Janab Barailwi in fatawa ko baghair tanqeeh (T: Kisi cheez ko zawaad aur ouoob se paak karna, khaalis karna) ke shaae karwate. Isi wajah se inke andar ibham (T: gol-mol baat karna, confusion) aur pecheedgi reh jaati aur qareen ki samajh mein naa aate. Janab Barailwi muqhtalif ashaab ke tehreer karda fataawa ka koi tareeqhi naam rakhte. Chunace isey inki taraf mansoob kar diya jaata.

Janab Barailwi ka qalam sawalat ke in jawabat mein khoob rawaani se chalta tha, jinme tauheed ki muqhalefat aur baatil nazariyat o aqaaed ki nashar o ashaa-at hoti. Chand maqhsos masael, mislan Ilm e Ghaib, Hazir o Naazir, Bashir o Noor, Tasarrufaat o Karamaat aur is qism ke doosre khuraafi umoor ke alaawa baqi sab masael mein Janab Barailwi ka qalam salaasat (T: Narmi, hamwaari, fusaahat) rawaani se mehroom nazar aata hai. Ye kehna ke inki kutub 1000 se bhi zaaed hain, intehai mazhaka khaiz qaul hai.

Inki mashoor tasneef jise kitab kaha jaa sakta hai, Fatawa Razwiya hai. Baqi chote chote risaale hain. Fatawa Razwiya ki 8 jild hain. Har ek jild muqhtalif fatawa par mabni chote chote rasael par mushtamil hai.

Barailwi hazrat ne apne qaed o mausis ki tasaneef ki ta'adaad badhane ke liye is mein mundarja rasaael ko mustaqil tasaneef zahir kiya hai. Namuney ke taur par ham Fatawa Razwiya ki pehli jild mein mundarja rasael ko shumar karte hain. Isme 31 rasaael maujood hain. Jinhe'n kitab zahir kiya gaya hai.

Inke asmaa darj e zail hain:

⁸³ Muqaddama Ad Dauliya Al Makkiyah by Ahmad Raza Barailwi, printed Allah Ta'ala Lahore

⁸⁴ Muqaddama Ad Dauliya Al Makkiyah by Ahmad Raza Barailwi, printed Allah Ta'ala Lahore

⁸⁵ Al Al Mujmal al Ma'adad lit Talifaat al Mujaddid

⁸⁶ Al Mujmal al Ma'adad lit Talifaat al Mujaddid

⁸⁷ Hayat al Barailwi: P13

⁸⁸ Min Hua Ahmad Raza: P25

- | | | |
|--------------------------|------------------------------|----------------------------|
| 1. Al Jawad al Halu | 11. Al Taras al Ma'adal | 21. Mujalla al Shama'ah |
| 2. Tanweer al Qandeel | 12. At Talabah al Bade'eyyah | 22. Tabiyaan al Wudhu |
| 3. Aqhir Masaael | 13. Barkaat al Asmaa | 23. Ad Duqhna wat Tibiyaan |
| 4. Al Nameeqatul al Naqi | 14. A'ataa an Nabi | 24. An Nahi an Nameer |
| 5. Rajab as Saa-a'ah | 15. An Noor wan Nooraq | 25. Az Zafar Liqaul Zafar |
| 6. Hibah Al Hameer | 16. Samee an Nadr | 26. Al Matar al Saeed |
| 7. Masael Aqhir | 17. Hasn al Ta'amam | 27. Lama'a al Ahkam |
| 8. Afzal al Bashar | 18. Baab al Aqaaed | 28. Al Moa'allim al Taraaz |
| 9. Bariq an Noor | 19. Qawaneen al Ulama | 29. Naba al Qaum |
| 10. Irtefa'a al Hajab | 20. Al Jad al Saeed | 30. Ajli al A'alaam |
| | | 31. Al Ahkam al E'elal |

Chand sau (T: Few hundred) safhaat par mushtamil ek jild (T: 1 volume) mein maujood 31 rasaael ko Barailwi hazraat ne apne A'ala Hazrat ki 31 tasaneef zahir kiya hai. ⁸⁹

Ye keh dena ke fala'n shaqs ne 1000, 2000 ya issey bhi ziyada kitabe'n tasneef ki hain, sahel (T: asaan) hai. Magar isey saabit karna asaan nhi. Barailwi Hazraat bhi isi maqhmase⁹⁰ ka shikar nazar aate hain.

Khud A'ala Hazrat farma rahe hain ke inki kitabo'n ki tedaad 200 ke qareeb hai. ⁹¹

Inke ek sahebzade keh rahe hain ke 400 ⁹² ke lag bhag hain. ⁹³

Inke ek khalifa Zafaruddin Bihari Rizwi jab in tasnifat ko shumar karne baithe to 350 se ziyada ginwa sake. ⁹⁴

Ek aur Sahab ne 548 tak tasnifat shumar kee'n. ⁹⁵

1. Hashiya Saheeh Bukhari	21. Hashiya Tehzeeb at Tehzeeb	41. Hashiya Tasieer Sharah Jame al Sagheer
2. Hashiya Saheeh Muslim	22. Hashiya Masaamerah o Masaberah	42. Hashiya Kitab ul Asaar
3. Hashiya An Nasai	23. Hashiya Tohfatul Aqhwan	43. Hashiya Sunan Darmi
4. Hashiya Ibne Majja	24. Hashiya Miftah as Sa'adah	44. Hashiya Kitab Targheeb wat Tarheeb
5. Hashiya at Taqreeb	25. Hashiya Kashf al Ghamma	45. Hashiya Neel al Autaar
6. Hashiya Musnad Imam Azam	26. Hashiya Mizan as Sharia'ah	46. Hashiya Tazkirah al Huffaz
7. Hashiya Musnad Ahmad	27. Hashiya Al Hidaaya	47. Hashiya Irshad al Saari
8. Hashiya at Tahawi	28. Hashiya Bahar ur Raaeqh	48. Hashiya Mara'ah al Mafateeh
9. Hashiya Khasaaes Kubra	29. Hashiya Meenatul Musalla	49. Hashiya Mizaan al Etedaal
10. Hashiya Kanzul A'amaal	30. Hashiya Rasael Shaami	

⁸⁹ Al Mujmal al Ma'adal lit Talifaat al Mujaddid

⁹⁰ (T: Mushkile'n, Jhagdey, Jhamelye)

⁹¹ Ad Daulah al Makkiyah: P10

⁹² Yaani chand safhaat par mushtamil chote chote risalo'n samet

⁹³ Ad Daulah al Makkiyah: P11

⁹⁴ Mujammal Ul Muadid Le Taleefat al Mujaddid

⁹⁵ Anwar e Raza: 325

11. Hashiya Kitab al Asma was Sifaat	31. Hashiya Lit Tahaawi	50. Hashiya al E'elal al Mutanaahiya
12. Hashiya al Isaabah	32. Hashiya Fataawa Khaniya	51. Hashiya Sharah Fiqah Akbar
13. Hashiya Mauzooat Kabeer	33. Hashiya Fataawa Kahiratiya	52. Hashiya Kitab al Khiraj
14. Hashiya Shams Baaza'a	34. Hashiya Fataawa Azeeziya	53. Hashiya Badae'e as Sanaae'e
15. Hashiya Umdatul Qaari	35. Hashiya Sharah Shifa	54. Hashiya Kitab al Anwaar
16. Hashiya Fathul Baari	36. Hashiya Kashf az Zanoon	55. Hashiya Fataawa Alamgeeri
17. Hashiya Nasbur Ra'aya	37. Hashiya Taj al Uroos	56. Hashiya Fataawa Bazaaziya
18. Hashiya Faiz ul Qadeer	38. Hashiya ad Dar al Maknoon	57. Hashiya Sharah Zarqani
19. Hashiya Asha'ah al Lilma'aat	39. Hashiya Usool al Hindsah	58. Hashiya Mizan al Ifkar
20. Hashiya Majma'a Bahar al Anwaar	40. Hashiya Sunan Tirmizi	59. Hashiya Sharah Chagmeeni

Yaani wo tamaam kutub jo Ahmad Raza Sahab ke paas thee'n aur inke zer e mutalea'a rehtee'n aur inho'n ne in kutub ke chand safhaat par ta'aleeqan kuch tehreer kiya, in kitabo'n ko bhi A'ala Hazrat Sahab ki tasnifaat shumar kiya gaya hai.

Is tarha to kisi shaqs ke bare mein bhi kaha jaa sakta hai ke inki tasnifaat hazaaro'n hain.

Meri library mein 15000 se zaaed kutub maujood hain. Farq se muta'alleqa hazaaro'n kutub mere zer e mutalea'a reh chuki hain. Khud *Al Barailwiyah* ki tasneef ke liye maine 300 se zaaed kutub o rasael ka mutalea'a kiya hai aur taqreeban har kitab ke hashiya par ta'aliqaat bhi likhi hain. Is hisaab se meri tasnifaat hazaaro'n se mutajawuz ho jaati hain.

Agar maamla yehi ho to isme faqhar ki baat kaunsi hai? Aqhir main phir is silsile mein Barailwi Hazrat ke mutazaad aqwal ko dohrate hain.

- Khud Ahmad Raza Sahab farmate hain ke inki kutub ki ta'adaad 200 hai.⁹⁶
- Inke ek khalifa ka irshad hai 350 hai.⁹⁷
- Betey ka qaul hai 400 hain.⁹⁸
- Anwaar Raza ke musannaf kehte hain 548 hai.⁹⁹
- Bihari Sahab ka kehna hai 600 hai.¹⁰⁰
- Ek sahab ka farman hai ke 1000 hai.¹⁰¹
- A'ala Hazrat Sahab ki tamam wo kutub o rasael jo aaj tak chapi hain, inki ta'adad 125 se zaaed nahi.¹⁰²

A'ala Hazrat ke mujaddid hone ki shahadat aapka Majmua Fataawa hai, jo badi taqhtee ki 12 jildon mein hai aur har jild mein 1000 safhaat se zaaed hain.¹⁰³

⁹⁶ Ad Daulah al Makkiyyah: P1

⁹⁷ Al Mujmal al Ma'adad lit Talifaat al Mujaddid

⁹⁸ Ad Daulah al Makkiyyah: P11

⁹⁹ Ad Daulah al Makkiyyah: P323

¹⁰⁰ Hayat e A'ala Hazrat: P13

¹⁰¹ Zameema al Mo'otaqid al Mutaqallid & Min Hua Ahmad Raza: P25

¹⁰² Anwaar e Raza: P325

¹⁰³ A'ala Hazrat Barailwi by Bastawi: P180

Is baat se qhata'a nazar ke in fataawa ki ilmi waqa'at kya hai, ham inki kazb bayani ki wazaahat zaroori samajhte hain.

Awwalan: Ye kehna ke iski 12 jilde'n hain, saraasar ghalat hai. Iski sirf 8 jilde'n hain.

Saaniyan: Badi taqhti ki sirf ek jild hai. Tamaam jildo'n ke mutalliq kehna ke wo badi taqhtee ki hain, ye bhi waazeh jhoot hai.

Saalis: Inme se koi bhi 1000 safhaat par mushtamil nahi hai. Badi taqhtee waali jild ke kul safhaat 264 hain, baaqi jildo'n ke safhaat 500-600 se ziyaada nahi. Behrehaal 1000 safhaat kisi jild ke bhi nahi hain.

Hamne tasnifaat ke mauzoo ko is qadr tafseel se is liye zikar kiya hai, taakey malum ho sake ke Barailwi Hazraat Janab Ahmad Raza Khan Sahab Barailwi ki ta'areef o tauseef mein kis qadar mubalgha amezi se kaam lete hain.

Ye baat qabil e zikar hai ke Fataawa nawesi mein Janab Ahmad Raza Sahab akele naa the, balkey inke muta'addid ma'auneed bhi the. Inke paas istefta ki shakal mein sawalaat aate to to wo inka jawab apne ma'auneen ke zimme lagaadete. Janab Barailwi apne ma'auneen ko doosre shehro'n mein bhi bhejte. ¹⁰⁴

Zafaruddin Bihari ne apne A'ala Hazrat ka ek khat bhi apni kitab mein naqal kiya hai, jo is mauzu ko samajhne mein kaafi had tak mamd o ma'aun sabit ho sakta hai. Janab Ahmad Raza Sahab apne kisi ek ma'asir ko muqhatib karke likhte hain: Tafseer Ruh al Ma'ani kaunsi kitab hai aur ye Alusi Baghdadi kaun hai? Agar inke halat zindagi aapke paas ho'n to mujhe irsal kare'n. Nez mujhe *Al Midraak* ki ba'az ibaarate'n bhi darkaar hain. ¹⁰⁵

Kisi aur masle ka zikar karke ek aur khat mein likhte hain:

Mujhe darj e zail kutub ki fala'n masle ke mutalliq poori ibaarate'n darkaar hain. Agar aapke paas ho'n to bahot behtar, warna Patna jaakar in kitabo'n mein se ibarate'n naqal karke irsal kar de'n.

Kutub darj e zail hain:

- | | | |
|---------------------------|--------------------------|---|
| 1. Fataawa Tataar Khaniya | 8. Maghrib Matrazi | 15. Sharah Shama'il Allah Ta'ala Tirmizi |
| 2. Zaad al Ma'aad | 9. Nihaya Ibn al Aseer | 16. As Siraaj al Muneer |
| 3. Aqd al Fareed | 10. Majma Al Bejar | 17. Sharah Jame al Sagheer ¹⁰⁶ |
| 4. Nuzha tul Majaalis | 11. Fathul Baari | |
| 5. Taaj al Uroos | 12. Umdatul Qaari | |
| 6. Qamoos | 13. Irshad as Saari | |
| 7. Khaliq Zamaqhshari | 14. Sharah Muslim Nawavi | |

Behrehaal guzishta tamaam nusoos se sabit hota hai ke Janab Ahmad Raza tanha fataawa nawesi nahi karte the. balkey inke bahot se ma'auneen bhi the. Jo muqhtalif sawalaat ka jawab dete aur inke A'ala Hazrat inhe'n apni taraf mansoob kar lete.

¹⁰⁴ Hayat e A'ala Hazrat: P244

¹⁰⁵ Hayat e A'ala Hazrat: P266

¹⁰⁶ Hayat e A'ala Hazrat: P281

Jihaad Ki Muqhalefat Aur Iste'emaar Ki Himaayat

Janab Barailwi ka daur, angrezi iste'emar (T: Kisi azaad mulk ko Ghulam banana) ka daur tha. Musalman azmaesh mein muhtela the, inka ahed e iqhtedar khatam ho chuka tha. Angrez musalmano ke wajood ko khatam kar dena chhahte the. Ulama ko taqhta e daar (T: were killed by hanging) par latkaya jaa raha tha, Musalman awwam zulm o tashaddud ka nishana ban rahe the aur inki jaedaade'n (T: Properties) zabt ki jaa rahi theen. Inhe kaala paani aur doosre aqoobat (T: Dukh, azaab, saza) khaano'n (T: Jail) mein muqhtalif sazae'n di jaa rahi theen. Inki shaan o shaukat aur roa'ab o dab-daba khatam ho chuka tha.

Angrez musalman ummat ke wajood ko barre-sagheer ki sar-zameen se mitaa dena chhahte the. Is daur mein agar koi giroh inke khilaf sadaa buland kar raha tha aur poori himmat o shujaa-at ke sath jazba e jihad se sar-shaar tha, inka muqabla kar raha tha, to wo wahabiyo'n ka giroh tha. ¹⁰⁷

Inho'n ne alam e jihad buland kiya, apni jaedaade'n zabt karwaee'n, kaala paani ki sazae'n bardasht kee'n, dar o rusn ki aqoobato'n se do-chaar hue aur apni jaano'n ka nazraana pesh kiya, magar angrezi iste'emaar kotasleem karne par raazi naa hue. Is daur ke Wahhabi chhahte the ke barre-sagheer mein musalman siyaasi wa iqhtesaadi taur par mazboot ho jaae'n.

Is waqt zaorat thi ittefaq ki, mil-jul kar jaddo jahad karne ki. Ek parcham taley muttahid hokar angrezi iste'emaar ko khatam karne ki. Magar iste'emar ye naa chhahta tha. Wo inhe'n ek doosre ke khilaf mahaaz aara karna chhahta tha. Wo musalmano ko baaham dast o gireybaan dekhna chhahta tha. Iske liye isey chand afrad darkaar the, jo iske agent bankar musalmano ke darmiyan tafreqa daale'n.

Inhe ek doosre ke khilaf saf-aara kar de'n aur inke ittehad ko paarah paarah karke inki quwwat o shaukat ko kamzor kar de'n. Is maqsad ke liye angrez ne muqhtalif ashqas ko muntaqhab kiya. Jinme Mirza Ghulam Ahmad Qadiyani ¹⁰⁸ aur Janab Barailwi ke muqhlifeen ke mutabiq Ahmad Raza Khan Barailwi Sahab sar e fehrist the.

¹⁰⁹

Mirza Ghulam Ahmad Qadiyani ki sargarmiya'n to kiis se maqhfai nahi, magar jaha'n tak Ahmad Raza Sahab ka talluq hai, inka maamla zara mohtaj e wazaahat hai. Janab Ahmad Raza Barailwi Sahab ne istemaar ke muqhalefeen Wahabi hazrat ko sab o shitam aur ta'an o tashne'e ka nishana banaya. In Wahhabiyo'n ko, jo angrez ke khilaf mahaz aara the aur inke khilaf jihad mein masroof the, angrez ki taraf se inki bastiyo'n par bulldozer chalaae gae. ¹¹⁰ Sirf Bengal mein ek lakh Wahhabi ulama o awaam ko phaa'nsi ki saza di gai. ¹¹¹

Angrez musannif *Hunter* ne eteraaf e haqeeqat karte hue apni kitab *Indian Muslims* mein kaha hai: Hame'n apne iqhtedar ke silsile mein musalman qaum ke kisi giroh se khatra nahi. Agar khatra hai to sirf musalmano ke ek aqalliyati (T: Minority) giroh wahhabiyo'n se hai. Kyou'nke sirf wohi hamare khilaf jaddo jahad mein masroof hain. ¹¹²

Jung e Azaadi 1857 CE ke baad wahhabiyo'n ke tamaam akabereen ko phaa'nsi ki saza di gai. ¹¹³

1863CE tak kaa arsa inke liye nihayat dushwar tha. Is arse mein angrez ki taraf se inpar jo mazaalim dhaae gae, Hindustan ki tareeqh iski gawah hai.

¹⁰⁷ Wahhabi ka lafz sabse pehle Ahle Hadees Hazraat ke liye angrez ne istemal kiya. taakey wo inhe badnaam kar sake'n. Wahhabi ka lafz baaghi ke maani mein istemal hota tha. Bilaa shubha Wahhabi angrez ke baaghi the.

¹⁰⁸ Iske saboot ke liye hamari kitab Al Qaadiyaniyah mulaheza keejiye.

¹⁰⁹ Iske liye mulaheza ho'n kutub: Barailwi Fatwey, Takfeeri Afsaane, Aaina Sadaaqat, Muqaddama Ash Shaab As Saaqib, Muqaddama Rasaael Chaandpoori Faazil Barailwi waghaira.

¹¹⁰ Tazkerah Sadiq by Abdur Raheem

¹¹¹ Mulaheza ho kitab 'Wahabi Trills'

¹¹² Indian Muslims: P32

¹¹³ Tareeqh Ahle Hadees ke mutalliq ham ek mustaqil kitab tasneef kare'nge (Musannif, Allama Ehsan Ilahi Zaheer) Ye Allama marhoom ke mustaqbil ke azaam mein shamil tha, lekin bahot se doosre mansoobo'n ki tarha ye bhi naa mukammal reh gaha. إِنَّ اللَّهَ فَاعِلٌ لِّمَا يُرِيدُ!

Wahhabi ulama mein se jinko qaid o band ki so'obato'n se do-chaar hona pada, inme Maulana Ja'afar Thanseri, Maulana Abdur Raheem, Maunala Abdul Ghaffar, Maulana Yahya Ali Sadiqpuri, Maulana Ahmadullah aur Shaikh al Kul Maulana Nazeer Husain Mohaddis Dahelwi (rahimahullah alaihim) sar e fehrist hain. Wahhabi Mujahedeen ki jaedaade'n zabt karne ka hukam jaari kar diya gaya. ¹¹⁴

Wahhabiyo'n ke makaano'n ko masmaar kar diya gaya aur inke khandano'n ki qabro'n tak-ko ukhed diya gaya. ¹¹⁵ inki buildingo'n par bulldozer chala diye gae. ¹¹⁶ Wahhabi Ulama ko giraftar karke inhe'n muqhtalif sazae'n di gae'n. Is zimn mein Shaikh al Kul Syed Nazeer Hussain Mohaddis Dahelwi (rahimahullah) ki girafat ka waqea bahot mashoor hai. ¹¹⁷

In wahhabiyo'n ke khilaf zuban istemal karne ke liye aur *Farq e tasad* yaani *ladaao aur hukumat karo* ki mashoor angrezi policy ko kamiyaab karne ke liye iste'emar ne Janab Ahmad Raza Sahab ko istemal kiya. Taakey wo musalmano mein ifteraat (T: afra tafree) o inteshar ka beej bokar inke ittehad ko hamesha ke liye paarah paarah kar de'n.

Aur ain waqt, jabke angrez ke muqhalefeen inki hukumat se nabrd-aazma the aur jihad mein masroof the, Janab Ahmad Raza ne in jumla Muslim rehnumao'n ka naam lekar inki takfeer ki, jinho'n ne azaadi ki tehreek ke kisi sho'obey mein bhi hissa liya. ¹¹⁸

Wo jamate'n, jinho'n ne Tehreek e Azaadi e Hind mein hissa liya, inme Wahhabi tehreek ke alaawa, Jamiat e Ulama e Hind, Majlis e Ahraar, Tehreek e Khilafat, Muslim League, Neeli-posh Musalmano'n mein se aur Azaad Hind Fauj khaas hinduo'n mein se aur Gandhi ki Congress qabil e zikar hain.

Janab Barailwi azaadi e hind ki in tamaam tehreko'n se naa sirf laa-talluq rahe, balkey in tamaam jamato'n aur inke akabireen ki takfeer o tafseeq ki. Inke khilaf sab o shitam mein masroof rahe aur inme shamuliyat ko haram qarar diya.

Janab Ahmad Raza Sahab to tehreek e khilafat ke dauran hi wafaat paagae. Inke baad inke janashino'n ne inke mishan ko jaari rakha aur wahhabiyo'n ke alaawa Muslim League ki shadeed muqhalefat ki aur League Zo'oma (T: Umara, Leader, Sardar) ke kafir o murtad hone ke fatwe jaari kiye aur is tarha inho'n ne bil-waasta taur par angrezi iste'emaar ke hath mazboot kiye. Janab Ahmad Raza ki sar-parasti mein Barailwi zo'oama ne musalmano ko in tehreko'n se door rehne ki talqeen ki aur jihad ki saqht muqhalefat ki.

Choo'nke shar-an jihad azaadi ka dar o madar Hindustan ke dar al harab hone par tha aur akabireen millat e islamiya Hindustan ko dar al harab qarar de chuke the, Ahmad Raza Khan Sahab ne is bina par jihad ko mandham karne ke liye ye fatwa diya ke Hindustan dar al Islam hai aur iske liye 20 safhaat par mushtamil ek risala (اعلام) (علام بانّ هندوستان دارالاسلام) yaani 'Akabereen Ko Hindustan Ke Dar al Islam Hone Se Agaah Karna' tehreer kiya.

Janab Ahmad Raza Khan Sahab ne is risale ke shuru mein jis cheez par zor diya, wo ye tha ke Wahhabi kafir o murtad hain. Inhe'n jiziya lekar bhi maaf karna jaez nahi. Isi tarha naa inhe'n panah dena jaez, naa insey nikah karna jaez, naa inka zabeeha jaez, naa inki namaz e janaza jaez, naa insey mel jol rakhna jaez, naa insey len-den jaez, balkey inki aurato'n ko ghulam banaya jae aur inke khilaf social bycott kiya jae aur aqhir mein likhte hain: Khuda Inhe'n Ghaarat Kare, Wo Kaha'n Bhatke Phirte Hain. ¹¹⁹

¹¹⁴ Wahhabi Tehrek: P292

¹¹⁵ Tazkera Sadeqa

¹¹⁶ Tazkera Sadeqa

¹¹⁷ Wahhabi Tehreek: P315

¹¹⁸ Tafseel ke liye mulaheza ho, is kitab ka baab 'Barailwiyat aur Takfeeri Afsaane', alaawa azee'n in kitabo'n ki taraf ruju

keejiye: Aaina Sadaaqat, Muqaddama Shahaab e Saaqib, Muqaddama Rasael Chaandpuri, Fazil Barailwi by Masood Ahmad Barailwi

¹¹⁹ A'alaam ilal A'alaam Bi Anna Hindustan Dar al Islam: P19-20

Ye risaala Janab Ahmad Raza ki asliyat ko benaqab karne ke liye kaafi hai. Issey inke makrooh azaem khul kar saamne aajaate hain ke wo kis tarha mujahedeen ki muqhalefat karke angrez iste'emar ki himayat o taeed kar rahe the aur musulmano ko apas mein ladaa kar dushmanaan e deen o millat ka dast o baazu ban chuke the.

Jis waqt duniya bhar ke musalman Turkey Sultanant ke tukdey tukdey karne par angrezon ke khilaf sadae ehtejaaj buland kar rahe the aur Muala Muhammad Ali Jauhar رحمته الله عليه aur doosre akaberen ki zer e qiyadat Khilafat e Islamia ke tahffuz o baqaa ke liye angrezon se jung ladh rahe the. Ain is waqt Janab Ahmad Raza angrezon ke mafaad mein ki jaane waali sargarmiyon mein masroof o masghool the.

Bilaa shubha Tehreek e Khilafat, angrezon ko inki bad-ahedi par saza dene ke liye nihayat mausar sabit ho rahi thi. Tamaam musalman ek parcham taley jama ho chuke the. Ulama o Awaam is tehreek ki himayat o taeed kar rahe the. Khud ek Barailwi musannif is haqeeqat ka eteraaf karte hue likhta hai: 1918 mein jung e azeem khatam hui, Germany aur iske sathiyon Turkey aur Austira waghaira ko shikast hui.

Turkon se azaadi e hind ke mutalliq ek mua'heda tai paaya. Lekin angrezon ne bad-ahedi aur wada khilafi ki, jis par musulmano ko saqht dhachka laga. Chunache wo phiphar gae aur inke khilaf hogae. Ahle Siyasat is fikr mein the ke kisi tarkeeb se angrezon ko wada khilafi ki saza di jaae. Chunache inho'n ne musulmano ko ye baawar karaaya ke Khilafat e Islamiya ka tahaffuz faraez o wajibat mein se hai. Bas phir kya ha, ek tufaan khada ho gaya.¹²⁰

Aur haqeeqatan Tehreek e Khilafat angrezon ke khilaf ek mausar hathiyar sabit ho rahi thi. Musalman angrezon ke khilaf muttahid ho chuke the. Qareeb tha ke ye tehreek angrezi sultanat ke khatme ka baais ban jaati. Is amar ki wazaahat Ahle Hadees Jaiyyad Aalim e Deen Imam ul Hind Maulana Abul Kalam Azaad marhoom ne bhi farmai hai.¹²¹

Magar Barailwi maktaba e fikr ke Imam o Mujaddid ne angrezon ke khilaf chalne waali is tehreek ke asaraat o nataaej ko bhaanpte hue angrezon se dosti ka saboot diya aur Tehreek e Khilafat ko nuqsan paho'nchane ke liye ek doosre risaala '*Dawaam al A'ish*' ke naam se taleef kiya, jisme inho'n ne wazeh kiya ke choonke khilafat e shara'iyah ke liye Quraishi hona zaroori hai.

Isl iye Hindustan ke musulmano ke liye turkon ki himayat zaroori nahi. Kyou'nke wo quraishi nahi hain. Is binaa par inho'n ne angrezon ke khilaf chalaai jaane waali is tehreek ki bharpoor muqhalifat ki aur angrezi iste'emaar ki mazbooti ka baais bane.

Ahmad Raza Khan Sahab, Tehreek e Khilafat ke muslim zo'oma ko tanqeed ka nishana banate hue raqamtaraz hain: Turkon ki himayat to mahez dhoke ki tatti hai. Asal maqsood ye hai ke khilafat ka naam lo, awam phiphre'n, chanda khoob mile aur Ganga o Jamna ki muqaddas sarzameene'n azaad ho'n.¹²²

Janab Ahmad Raza ne Tehreek e Tark Mawalaat ki bhi shadeed muqhalefat ki. Kyou'nke inhe'n khatra tha ke ye tehreek angrez ke zawal ka baais ban sakti hai.

Tehreek e Tark e Mawalaat ka maqsood ye tha ke angrezon ka mukammal bycott kiya jaae. Inhe'n tax waghaira ki adaigi naa ki jaae aur iske tahet chalne waale sarkari mehkamon mein mulazemat naa ki jaae. Gharz-ye ke inki hukumat ko yaksar mustarad kar diya jaae. Taakey wo majboor hokar Hindustan ki sarzameen se nikal jaae'n. Is maqsad ke liye tamaam musulmano ne 1920 mein muttahid hokar jaddo jahad shuru kardi.

Jisse angrez hukumat ke khilaf ek fitna khada ho gaya aur wo mutazalzil hone lagi. Is tehreek ko Gandhi ke alaawa Ahmad Raza ne bhi nuqsan paho'nchane ki koshish ki. Aur ek risaala tehreer karke iski saqhti se mumaneat ki aur is tehreek ke sarkarda rehnumaon (T: Senior Leaders) ke khilaf kufr ke fatwe saadir kiye.

¹²⁰ Muqaddama Dawam al A'iesh by Masood Ahmad: P15

¹²¹ Muqaddama Dawam al A'iesh by Masood Ahmad: P17

¹²² Dawaam al A'iesh: P63, printed Baraili & P95, printed Lahore

Chunache wo is maqsad ke liye tehreer kiye gae risaale (والمحجته الموتمة في آية الممتحنة) mein eteraaf karte hain: Is tehreek ka hadaf angrez se azaadi ka husool hai.¹²³

Nez is risale mein jihad ki muqhalefat karte hue irshad karte hain: Ham Musalmanaan e Hind par Jihad farz nahi.¹²⁴ aur jo iski farziyat ka qaael hai, wo musalmano ka muqhtalif hai aur inhe'n nuqsaan paho'nchana chhahta hai.¹²⁵

Nez likhte hain: Hazrat Hussain ؑ ke jihad se istedlaal karna jaaez nahi, kyou'nke in par jung musallat ki gai thi aur haakim e waqt par is waqt tak jihad farz anhi, jab tak is mein kuffar ke muqable ki taaqat naa ho. Chunache ham par jihad kaise farz ho sakta hai. Kyou'nke ham angrez ka muqabla nahi kar sakte.¹²⁶

Musalmano'n ko Jihad o Qitaal, nez angrez se mahaz araa'o se door rehne ki talqeen karte hue likhte hain: Allah Ta'ala ka irshad hai:

يَا أَيُّهَا الَّذِينَ آمَنُوا عَلَىٰكُمْ أَنْفُسُكُمْ ۖ لَا يَضُرُّكُمْ مَن ضَلَّ إِذَا اهْتَدَيْتُمْ

Tarjuma: Aye Imandaaro, Tum Apne Aapke Zimmedaar Ho. Kisi Doosre Shaqs Ka Gumrah Hona Tumhare Liye Nuqsaande Nahi Ho Sakta, Basharteke Tum Khud Hidayat Par Gaamzan Ho.¹²⁷

Yaani har musalman inferadi taur par apni islah kare, ijtemaai jaddo jahad ki koi zaroorat nahi! Aur apne risaale ke aqhir mein in tamaam rehnumao'n par kufr ka fatwa lagaya hair, jo angrezi iste'emaar ke muqhtalif aur Tehreek e Tark e Mawalaat ke haami the.¹²⁸

Janab Ahmad Raza ne jihad ke mandham karne ka fatwa apne risaale *Dawaam al A'aiesh* mein bhi diya hai. Likhte hain: Musalmanaan e Hind par hukam e jihad o qitaal nahi!¹²⁹

Behrehaal Ahmad Raza Sahab ke mutalliq mashoor ho gaya tha ke wo iste'emaar ke agent hain aur har is tehreek ke muqhtalif hain, jo angrezo'n ke khilaf chalaai jaati hai.

Barailwi A'ala Hazrat ke ek apirukaar likhte hain: Musalmaan Imam Ahmad Raza se badzan ho gae the.¹³⁰

Ek aur musannif likhte hain: Masla e Khilafat se inko iqtelaf tha. Inteqal ke qareeb inke khilaf musalmano mein bahot charcha ho gaya tha aur inke mureed aur mo'otaqid iqtelaf e khilafat ke sabab insey bargashta ho gae the.¹³¹

Behrehaal ain is waqt, jabke musalmano ko muttahid hokar angrezi iste'emaar ke khilaf jaddo jahad karne ki zaroorat thi, Janab Ahmad Raza Khan Sahab angrezo'n ke mafaad ke liye kaam kar rahe the.

Agar ye naa bhi kaha jaae ke Ahmad Raza Khan Sahab angrez ke agent the, tab bhi ye baat roz e raushan ki tarha ayaa'n hai ke inki tamaam tar sargarmiya'n musalmano ke khilaf aur angrez ke mafaad mein thee'n. Kyou'nke inho'n ne mujahedeen ki to muqhalefat ki, magar angrez ke haami o mauweed rahe.

Mashtariq France Robins ne Janab Ahmad Raza Sahab ke mutalliq likha hai: Ahmad Raza Barailwi angrezi khukumat ke haami rahe. Inho'n ne pehli jung e azeem mein bhi angrezi hokumat ki himat ki. Isi tarha Tehreek e Khilafat mein bhi 1921 mein wo angrez ke haami the. Nez inho'n ne Baraili mein in ulama ki conference bhi bulaai jo Tehreek e Tark e Mawalaat ke muqhtalif the.¹³²

Ye the, Janab Ahmad Raza Sahab aur inki sargarmiya'n!

¹²³ Al Majhanah al Mutmannah by Ahmad Raza: P155

¹²⁴ Mirza Ghulam Ahmad Qadiyani ka bhi yehi fatwa tha.

¹²⁵ Al Mujhanah al Mutmanah: P208

¹²⁶ Al Mujhanah al Mutmanah: P210

¹²⁷ Al Mujhanah al Mutmanah: P206

¹²⁸ Mulaheza ho, Khatma al Kitab: P211

¹²⁹ Dawaam al A'aiesh: P46

¹³⁰ Muqaddama Dawaam al A'aiesh: P18

¹³¹ Kitaabi Duniya Maqaala Hasan Nizaami: P2 by Muqaddama Dawaam al A'aiesh: P18

¹³² Indian Muslims: P443, printed by Cambridge University 1974

Wafaat

Janab Ahmad Raza Khan Barailwi ki maut *Zaat al Junb* ke marz se waq e hui. Marte waqt inho'n ne chand wasiyyate'n kee'n, jo *Wisaaya Shareef* ke naam se ek risaale mein shaae huee'n.

Ahmad Raza Khan Sahab ne marte waqt kaha: Mera deen o mazhab, jo meri kutub se zahir hai, is par mazbooti se qaem rehna har farz se ahem farz hai. ¹³³

Nez inho'n ne kaha: Piyaare Bhaiyyo'n! Mujhe malum nahi, main kitne din tumhare andar tehrun. Tum Musatafa ﷺ ki bholi bhali bhede'n ho. Bhediye tumhare chaaro'n taraf hain, jo tumko behkaana chhahte hain aur fitne mein daalna chhahte hain. Inse bacho aur door bhaago. Mislan Deobandi waghaira! ¹³⁴

Aur wasiyyat ke aqhir mein kaha: Agar ba-taiyyib khaatir mumkin ho to Fateha mein hafta mein 2-3 baar in ashiya se bhi kuch bhej diya kare'n:

- | | |
|--|--|
| 1. Doodh ka barf khaana saaz, agarche bhains ke doodh kaa ho | 7. Urad Ki Phareri Daal Ma'a Adrak wo Lawaazim |
| 2. Murgh ki Biryani | 8. Gosht Bhari Kachoriya'n |
| 3. Murgh Pulao | 9. Saib ka Paani |
| 4. Khuwah Bakri ka Shaami Kabaab | 10. Anaar Ka Paani |
| 5. Paraathey Aur Balaai | 11. Sodey Ki Botal |
| 6. Feerni | 12. Doodh Ka Baraf |

Agar rozaana ek cheez ho sake, you'n kardiya karo. Ya jaise munaasi jaano. Phir hashiye mein darj hai: Doodh ka baraf dobara phir bataaya!

Chotey Maulana ne a'arz kiya: isey to huzoor pehle likha chuke hain.

Farmaya: Phir likho, in sha Allah. Mujhe mera rab sirf barf hi ataa farmaega. Aur aisa hi hua ke ek sahab waqt e dafan bilaa ittela doodh ka baraf khaana saaz le aae. ¹³⁵

Barailwi maktaba e firk ke A'ala Hazrat ki wafat 25 Safar 1340H, bamutabiq 1921, 68 baras ki umar mein hui. ¹³⁶

Malum ye hota hai ke Janab Barailwi ka janaza qabil e zikar haazri se mehroom tha. Behrehaal ham is silsile mein koi hatami baat nahi keh sakte. Kyou'nke baghair daleel ke koi hukam lagaana ham apne usloob e tehreer ke manaafi tasawwur karte hain. Taaham qaraaen o shawaahid se yehi andaaza hota hai ke awam inki talaq lisaani, baat baar par takfeer ke fatwo'n aur angrez ki adm muqhalefat ki wajah se insey mutanaffir ho gae the.

Is baat ka eteraaf ek Barailwi musannif ne bhi kiya hai ke: Musalman Imam Janab Ahmad Raza Sahab se mutanaffir ho gae the. ¹³⁷

Nez: Inke mureed o mo'otaqid bhi iqhtelaf e khilafat ke sabab insey bargashta hogae the. ¹³⁸

Waise bhi Barailwiyat ke pairukaar choo'nke apne Imam o Mujaddid ke barey mein bahot ziyada ghulu wa mubalgha ke aadi hain, agar janaze ki haazri kisi aam aalim e deen ke janaze ke baraabar bhi hoti to inki tasaneef is silsile mein mubaalgha amez dawo'n se bhari hotee'n. Jabke inho'n ne is taraf koi khaas tawajje nahi

¹³³ A'ala Hazrat Barailwi by Bastawi: P105

¹³⁴ A'ala Hazrat Barailwi by Bastawi: P-10

¹³⁵ A'ala Hazrat Barailwi by Bastawi: P111

¹³⁶ Muqaddama Dawaam al A'aiesh: P18

¹³⁷ Muqaddama Dawaam al A'aiesh: P18

¹³⁸ Muqaddama Dawaam al A'aiesh: P18

di. Albatta Barailwi qaum hazri ke alaawa inke janaze ke baare mein doosre chand ek mubalegho'n se baaz nahi aai!

Mubaalgha Ameyzi

Ek sahab likhte hain: Jab Imam Ahmad Raza Sahab ka janaza uthaya gaya to kuch logo'n ne dekha ke isey farishto'n ne apne kandho'n par uthaa rakha hai. ¹³⁹

Bastawi Sahab farmate hain ke Imam Janab Ahmad Raza Sahab ki wafat ke baad ek Arab buzrug tashref laae, inho'n nakaha: 25 Safar ul Muzaffar 1340H ko meri qismat bedar hui!

Khuwab mein Nabi ﷺ ki ziyarat naseeb hui. Dekha ke Huzoor ﷺ jalwa afroz hain aur Sahaba Ikram (rizwanullahi alaihim ajmaeen) hazir e darbar hain. Lekin majlis par ek sukoot taari hai. Qareena se malum hota hai ke kisi ka intezaar hai.

Maine bargaah e risaalat mein a'arz kiya فداك ابي و امي (T: Mere Maa'n Baap Aap par Qurban) kiska intezaar hai?

Farmaya: Ahmad Raza ka intezaar hai.

Maine a'arz kiya: Ahmad Raza kaun hai?

Farmaya: Hindustan mein Baraili ke bashinde hain!

Bedari ke baad mujhe maulana ki mulaqaat ka shauq hua. Main Hindustan aaya aur baraili paho'ncha to malum hua ke inka inteqal hogaya hai aur wohi 25 Safar inki tareeq e wisaal thi! ¹⁴⁰

Baargah e risaala mein Barailwi hazraat ne apne imam ki maqbuliyat ko sabit karne ke liye jin man-ghadat waqeaat aur da'awo'n ka sahara liya hai, inme se ek *Wisaaya Shareef* mein bhi darj hai. Inke bhateeje Hasnain Raza bayan karte hain ke: Tajdaar e Madeena ﷺ ke qurban, Madinah Taiyyaba se sarkari ataa (zam zam shareef aur Madinah ka atar) ain ghushl ke waqt paho'ncha. Wisaal e Mehboob (Yaani Huzoor ﷺ) ke liye wo (yaani Ahmad Raza) aapki khushbuo'n se base hue sidhaare. ¹⁴¹

Yaani Nabi e Akram ﷺ ne Janab Ahmad Raza Sahab ko ghushl dene ke liye khusoosi taur par Aab e Zamzam aur Atar kisi haaji ke hath irsaal kiya. taakey Ahmad RazaS, Huzoor ﷺ se mulaqaat ke waqt Madinah Munawwara ki khushbu se mua'attar ho'n. *Al Ayaaz Billah!*

Agar Mubaleghaat ka zikar shuru ho hi gaya hai to munasib hai ke chand mazeed mubhagaa amez aqwal zikar kar diye jaa'e'n.

Sahaba Ikram (rizwannullahi alaihim ajmaeen) ki shaan mein gustaqhi par mabni kisi Barailwi ka qaul hai: Maine baaz mashaeqh ko kehte suna hai, Imam Ahmad Raza ko dekh kar Sahaba Ikram rizwanullahi alaihim ajmaeen ki ziyarat ka shauq kam hogaya. ¹⁴²(*Ma'aaz Allah*)

Aur: Guzishta 2 sadee ke andar koi ais jaame aalim nazar nahi aata. ¹⁴³

Ek aur Barailwi musannif irshad karte hain: Aapki ilmi jalaalat aur ilmi kamal ki koi nazeer nahi. Imam Ahmad Raza Sahab apne ilm aur asabat e raae mein munfarid the. ¹⁴⁴

Aur: Imam Ahmad Raza Sahab ne deen ki talimaat ko az-sar e noo zinda kiya. ¹⁴⁵

¹³⁹ Anwaar e Raza: P272 & Ruho'n Ki Duniya, Muqaddama: P22

¹⁴⁰ Bastawi: P121 & Fatawa Razwiya: V12 Al Muqaddama: P13

¹⁴¹ Wisaaya Shareef: P19

¹⁴² Wisaaya Shareef: P24 (tarteef Hasnain Raza)

¹⁴³ Wisaaya Shareef: P24 (tarteef Hasnain Raza)

¹⁴⁴ Sharah al Huqooq, Muqaddama: P8

¹⁴⁵ Sharah al Huqooq, Muqaddama: P7

Fataawa Razwiya mein hazaarha masaael ¹⁴⁶ aise hain, jinse ulama ke kaan bhi aashna nahi. ¹⁴⁷

Agar Imam Abu Hanifa رحمه الله عليه Fataawa Razwiya ko dekh lete to iske muallif ko apne jumla ashaab mein shamil farma lete. ¹⁴⁸

Ek doosre Barailwi musannif ka kehna hai: Imam Ahmad Raza apne daur ke Imam Abu Hanifa the. ¹⁴⁹

Ek aur Barailwi musannif mubalgha aaraa hain: Imam Ahmad Raza ke dimagh mein Imam Abu Hanifa ki mujtahidaana zahaanat, Abu Bakar Raazi ki aqal aur Qaazi Qhaan ka haafza tha. ¹⁵⁰

Barailwi Hazraat ne Khulafa e Rashideen ؓ ki tauheen ka irtekar karte hue apne Imam o Mujaddid ko *Aa'nche Khooba'n Hama Daarnad Tu Tanhadaari* ka misdaaq tehraate hue badi dhitaai se likha: Imam Janab Ahmad Raza Sahab haq mein Siddiq e Akbar ka partau, baatil ko chaa'ntne mein Farooq e Aazam ka mazhar, Raham o Karam mein Zun-nurain ki tasweer aur Batil shikni mein Haidari Shamsheer the. ¹⁵¹ *Ma'az Allah!*

Is par bhi mustzaad: A'ala Hazrat moajjezaat e Nabi ﷺ mein se ek moajjezah the. ¹⁵²

Qaraeen ko ilm hona chahiye ke moajjeza is kharq e aadat shai ko kaha jaata hai jo Allah Ta'ala ki taraf se kisi Nabi ke hatho'n par saadir ho. Abh ye to Barailwi Hazraat hi bataa sakte hain ke kya Janab Ahmad Raza Sahab ki zaat ki paidaesh ya inki sifaat aur khasaael khilaf e aadat thee'n? Aur phir 14th sadi mein inka wajood Nabi e Akram ﷺ ka moajjeza kaise ho sakta hai?

Janab Barailwi ke is mo'otaqid ne to inhe moajjeza hi kaha tha. Inke ek pairukaar ne to inhe wajib ul ataa-at Nabi ke maqam par faaez qarar de diya. Wo kehte hain: A'ala Hazrat zameen mein Allah Ta'ala ki hujjat the. ¹⁵³

Abh zaahir hai, Allah Ta'ala ki hujjat to Nabi ki zaat hi hoti hai. Barailwi Hazraat samjhaana ye chhahte hain ke Agar Janab Khan Sahab ki zaat ko tanqeed ka nishana banaaya gaya, inki baat ko thukraaya gaya aur inki itteba aur ataa-at se inkar kiya gaya, to ye Rabbe Kaenaat ki taraf se pesh ki jaane waali daleel o hujjat ko thukraane ke mutaradif hoga.

In tamaam mubalgha amez dawo'n se sabit hota hai ke Khan Sahab Barailwi ke muttabe-een inki zaat ko muqaddas qarar dene ke liye ek doosre par sabaqat le jaane ki koshish mein hain. Ham guzishta safhat mein ye bayan kar aae hain ke Barailwi Hazraat apne Mujaddid A'ala Hazrat ko ghalatiyo'n se mubarra aur masoom anil-khataa samajhte hain. Aur bilaa shubha *Asmat* Ambiya Ikram عليه سلام ki khasiyat hai ke Ambiya Ikram عليه سلام ke alaawa kisi ummati ko masum samajhna khatam e nabuwwat se inkar ke mutaradif hai. Allah Ta'ala sabko hidayat ki taufeeq ataa farmae aur soo al eteqaadi se mehfooz rakhe. Ameen.

Guzishta ghulu amez da'awo'n ke alaawa chand aur mubalghaat ka zikar karke ham is bahes ko khatam karte hain:

Kaha jaata hai ke: Saadhey Teen (T: 3 ½) baras ki umar mein Janab Ahmad Raza ek bazaar se guzar rahe the. Inho'n ne sirf ek badaa sa kurta zeb-tan kiya hua tha. Saamne se tawaafe'n aarahi thee'n, inho'n ne apne kurta uthaaya aur daaman se ankhe'n chupalee'n.

Tawaefo'n ne kaha: Waah Munney Miyaa'n! Ankhe'n to chupa lee'n, magar satar nanga kar diya.

Saadhey Teen baras ki umar mein barailwiyat ke mausis ne jawab diya: Jab nazar bahekta hai, to dil bahekta hai, aur jab dil bahekta hai to satar bahekta hai. ¹⁵⁴

¹⁴⁶ Ji haa'n! Ahkam o Masaael ke naap par qisse kahaniyo'n se waqai ulama ke kaan aashna nahi!

¹⁴⁷ Bahar e Shariyat: V1 P3

¹⁴⁸ Muqaddama Fatawa Razwiya: V11 P4

¹⁴⁹ Muqaddama Fatawa Razwiya: V5

¹⁵⁰ Muqaddama Fatawa Razwiya: P210

¹⁵¹ Muqaddama Fatawa Razwiya: P263

¹⁵² Muqaddama Fatawa Razwiya: P263

¹⁵³ Muqaddama Fatawa Razwiya: P303

¹⁵⁴ Sawaanhe A'ala Hazrat by Badaruddin: P110 & Anwar e Raza

Abh insey kaun pooche ke saadhey teen baras ki umar mein Khan Sahab ko kaise ilm ho gaya ke aane waali aurate'n tawaefe'n hain? Aur phir jis bacche ne abhi apna satar dhaa'npna shuru naa kiya ho, isey nazar aur dil ke bahekne se satar ke bahekne ka jinsi raaz kaise malum ho gaya?

Lekin jhoot bolne ke liye aqal o khurd kaa hona zaroori to nahi!

Barailwi Hazrat kehte hain: Imam Ahmad Raza ke ilmi dabdabey se Europe ke sciencedaa'n aur Asia ke philosopher larazte rahe. ¹⁵⁵

Nez: A'ala Hazrat ko khudadaad quwwat e haafiza se saari 1400 baras ki kitabe'n hifz thee'h, inke buland maqam ko bayan karne ke liye Ahle Loghat lafz paane se aajiz rahe hain. ¹⁵⁶

Nez: A'ala Hazrat jab Haj ke liye tashreef le gae, to inhe'n Masjid e Kheef mein maghfirat ki basharat di gai. ¹⁵⁷

Barailwi Shaaer Ayyub Ali Rizwi apne qaseede mein kehta hai

Andho'n Ko Beena Kardiya, Behro'n Ko Shunwa Kardiya

Deen e Nabi Zinda Kiya, Yaa Sayyadi Ahmad Raza

Amraaz e Roohani o Nafsaani Ummat Ke Liye

Dar Hai Tera Daar ush Shifa, Yaa Sayyadi Ahmad Raza

Yaa Sayyadi, Yaa Murshidi, Yaa Maaliki, Yaa Shafai

Aye Dastageer Rehnuma, Yaa Sayyadi Ahmad Raza

Jab Jaan-kuni Ka Waqt Hua Aur Rehzaani Shaitan Kare

Hamla Se Iske Le Bachaa, Yaa Sayyadi Ahmad Raza

Ahmad Ka Saaya Ghous Par Aur Tujh Par Saaya Ghous Ka

Aur Hampe Hai Saaya Tera, Yaa Sayyadi Ahmad Raza

Ahmad Pe Ho Rab Ki Razaa, Ahmad Ki Ho Tujhpar Raza

Aur Hamepe Ho Teri Raza, Yaa Sayyadi Ahmad Raza ¹⁵⁸

Inke ek aur shaaer harzah-siraa hain

Khalq Ke Haajat Rawa Ahmad Raza, Hai Mera Mushkil Kusha Ahmad Raza

Kaun Deta Hai Mujhko Kisne Diya?, Jo diya Tumne Diya Ahmad Raza

Dono'n Aa'am Mein Hai Tera Aasra, Haa'n Madad Farma Shah Ahmad Raza

Hashar Mein Jab Ho Qiyamat Ki Tapish, Apne Daaman Mein Chipa Ahmad Raza

Jab Zubane'n Sookh Jaa'e'n Piyaas Se, Jaam e Kausar Ka Pila Ahmad Raza

Qabar O Nashar o Hashar Mein Tu Saath De, Ho Mera Mushkil Kusha Ahmad Raza

Tu Hai Daata Aur Main Mangta Tera, Main Tera Hu'n Aur Tu Mera Ahmad Raza ¹⁵⁹

¹⁵⁵ Ruho'n Ki Duniya: 26

¹⁵⁶ Anwar e Raza: 65

¹⁵⁷ Hayat e A'ala Hazrat by Zafaruddin Bihari: P12 & Anwar e Raza: 235

¹⁵⁸ Madaah e A'ala Hazrat by Ayyub Ali Rizwi: P5

¹⁵⁹ Nafqah Ar Ruh by Ayyub Rizwi: P47-48

Ye hain Janab Barailwi aur inke pairukaar! Aur ye hain inki phailaai hui talimaat! Ghulu aur mubaalgha ameezi mein is qaum ki koi nazeer nahi, har aane waala jaane waale ko is tarha ki shirkia khurafaat se khiraaj e aqeedat pesh karta hua nazar aata hai. Allah Ta'ala is qaum ko raah e raast par aane ki taufeeq ataa farmae. (T: ameen)

Khud Janab Barailwi Shaikh Abdul Qadir Jeelani رحمته الله عليه ki shaan mein mubaalgha karte hue farmate hain:

Kare'n Aqtaab e A'alam Ka'aba Ka Tawaaf

*Ka'aba Karta Hai Tawaaf Dar e Waala Tera*¹⁶⁰

Apne baare mein irshad farmate hain:

Mulk e Suqhat Ki Shaahi Tumko Razaa Muslim

*Jis Simt Aagae Ho Sake Bithaa diye Hain*¹⁶¹

Nez: Mera seena ek sanduqh hai, ke jiske samne kisi ilm ka bhi sawal pesh kiya jaae, fauran jawab mil jaaega.¹⁶²

Ahmad Raza Sahab ek taraf to apne baare mein is qadar mubaalgha mubaalgha aameyzi se kaam le rahe, aur doosre taraf apne aapko daaera insaniyat se kharij karte hue naghma-sira hain:

Koi Kyou'n Pooche Teri Baat Raza

*Tujhse Kuttey Hazaar Phirte Hain*¹⁶³

Mazeed:

Tujhse Dar-Dar Se Sag Aur Sag Se Hai Mujhko Nisbat

Meri Gardan Mein Bhi Hai Door Ka Dora Tera ¹⁶⁴

Ek martaba Khan Sahab Barailwi ke Peer Sahab ne rakhwali ke liye acchi nasal ke 2 kuttey mangwaaye, to Janab Barailwi apne dono'n beto'n ko liye apne Peer Sahab ke paas haazir hue aur kehne lage: Main aapki khidmat mein 2 acchi aur aala qism ke kuttey lekar haazir hua hu'n, inhe'n qubool farma leejaye.¹⁶⁵

To ye hain Janab Ahmad Raza Khan Barailwi Sahab ki shaqsiyat ke dono' pehlu, ek taraf to wo *Imam, Ghous, Qutub* aur *Qaazi ul Hajaat* waghaira ke alqab se mutsaf hain aur doosre taraf sharf e insaniyat se bhi girey hue aur insan ki bajaae ek napaak jaanwar se khudko tashbeeh dene par faqhar mehsoos kar rahe hain!

Is baab ke aqhir mein ham Barailwi Mazhab ke chand akabereen ka zikar karke is baab ko khatam karte hain, inme se ek Naeemuddin Muradabaadi hain.

[Naeemuddin Muradabadi](#)

Ye 1883 mein paida hue. Ye Janab Barailwi ke ham asaro'n mein se the. Inhoe'n ne Janab Barailwi ki tarha *Tauheed o Sunnat* ki muqhalefat, *Shirk o Bida'at* ki himaayat aur ghair sharai rasm o riwaaj ki nashar o ashaa-at mein ahem kirdar ada kiya. Inka ek Madrasa bhi tha, jiska naam shuru mein *Madrasa Ahlus Sunnah* tha. Baad mein tabdeel karke *Jaamea'a Naeemia* rakh diya gaya. Is madrase se farigh hone waale *Naeemi* kehlaate hain.

¹⁶⁰ Hadaaeq Baqhsish by Barailwi: P7

¹⁶¹ Anwar e Raza: P319 & Hadaaeq Baqhsish

¹⁶² Muqaddama Sharah al Huqooq: P8

¹⁶³ Muqaddama Sharah al Huqooq: P11 & Hadaaeq Baqhsish: P43

¹⁶⁴ Hadaaeq Baqhsish: P5

¹⁶⁵ Anwaar e Raza: P238

Inki talifaat mein *Khazaaen ul Irfan* jise baad mein Janab Ahmad Raza Khan Sahab ke tarjuma Quran ke sath shaae kiya gaya hai..... At *Taiyyab ul Bayan* ¹⁶⁶ jo Shah Ismail Shaheed رحمۃ اللہ علیہ ki tasneef *Taqwiyatul Eman* ke jawab mein likhi gai aur *Al Kalimatul A'aliya* qabil e zikar hain.

Inki wafat 1948 mein hui. ¹⁶⁷ Barailwi Hazraat inhe'n *Sadar ul Afaazil* ke laqab se mausoom karte hain.

Barailwi Zua'ama mein se *Amjad Ali* bhi hain.

Amjad Ali

Ye Hindustan ke suba Azamgadh mein padia hue aur *Madrassa Hanifiya* Jaunpur mein taleem haasil ki. Janab Amjad Ali, Ahmad Raza Sahab ke bhi kuch arsa tak zer e tarbiyyat rahe aur inke mazhab ki nashar o ashaa-at mein badh cadh kar hissa liya. Inki tasneef *Bahaar e Shariat*, Barailwi Fiqa ki mustand kitab hai. Jisme Ahmad Raza Sahab ki talimaat ki raushni mein Islami Ehkaam o Masaael ki tauzeeh ki gai hai.

Inki wafaat 1948 mein hui. ¹⁶⁸

Inke akabereen mein se *Didaar Ali* bhi hain.

Didaar Ali

Jo Nawabpur mein 1270H mein paida hue aur *Ahmad Ali Saharanpuri* se taleem hasil ki aur 1293H mein farigh hone ke baad mustaqil taur par Lahore mein qiyam pazeer hue. Inke bare mein kaha jaata hai: Maulana Didar Ali ne Lahore shaher ko wahabiyo'n aur deobandiyo'n ke zehreele aqaaed se mehfooz rakha. Inki wafat 1935 mein hui. ¹⁶⁹

Inki talifaat mein *Tafseer Mizaan ul Adiyaan* aur *A'alamaat e Wahabiya* qabil e zikar hain.

Inme se *Hashmat Ali* bhi hain.

Hashmat Ali

Ye Lucknow mein paida hue, inke walid *Syed Ain ul Qaza-ah* ke mureedo'n mein se the. Ye Janab Barailwi ke madrase *Manzar Islam* mein zer e taleem rahe. Inho'n ne *Amjad Ali Sahab* se bhi taleem hasil ki. 1340H mein farigh hue. Is tarha inho'n ne Ahmad Raza Sahab ke betey se bhi sand li aur baad mein Janab Barailwi ki talimaat phailaane mein masroof ho gae. Ahmad Raza Sahab ke betey ne inhe'n *Ghaiz ul Munafeqeen* ke laqab se nawaza. 1380H mein sartaan mein muhtela hue aur beli bheet mein wafaat paai. ¹⁷⁰

Inke qaadeen mein se *Ahmad Yaar Naeemi* bhi hain.

Ahmad Yaar Naeemi

Ye Badayun mein 1906 mein paida hue. Pehle deobandiyo'n ke madrasa se *Al Madrasah al Islamia* mein padhte rahe, phir ye *Naeemuddin Muradabadi* ke haa'n chalegae aur insey taleem mukammal ki. Muqhtalif shehro'n mein ghoomne phirne ke baad Gujrat mein mustaqil sukkoonat iqhteyar karli aur wha'an *Jamea Ghousiya Naeemia* ke naam se ek madrase ki buniyad rakhi. Inho'n ne apni kitab *Jaa al Haq* mein Janab Barailwi ke mazhab ki taeed aur muttabeen e Kitab o Sunnat ki muqhalefat mein kaafi zor lagaaya hai.

¹⁶⁶ Is kitab ka rad Muradabad hi ke Ahle Hadees mashoor Alim e Deen Maulana Azizuddin Muradabadi marhoom ne apni kitab Akmal al Bayan Fee Taeed Taqwiyatul Eman mein kiya hai aur Naeemuddin Sahab ke istedlalat ko baatil sabit kiya hai.

¹⁶⁷ Tazkirah Ulma e Ahle Sunnat aur Hayat e Sadar ul Afaazil

¹⁶⁸ Hashiya Al Istemdad: P90-91

¹⁶⁹ Hashiya Al Istemdad: P94 & Tazkirah Ulma e Ahle Sunnat

¹⁷⁰ Tazkirah Ulma e Ahle Sunnat by Mehmood Barailwi: P82 (matbua Kanpur)

Janab Ahmad Yaar ne Ahmad Raza Sahab ke tarjuma Quran par *Noor ul Irfan* ke naam se haashiya bhi likha hai. Jisme apne peshru qaadeen ki tarha bade shad o mad se Quran e Kareem ki bahot si ayaat ki taweel o ma'anawi tehreef se kaam liya gaya hai.

Isi tarha inki 2 ma'aroor kitabe'n *Rahmatul Ilaah Ba Waseelatul Auliya* aur *Saltanat e Mustafa* bhi hai. Inki wafat 1971 mein hui. ¹⁷¹

Ye the Barailwi Mazhab ke zua'ama, jinho'n ne is mazhab ke usool aur zawaabit waza'a kiye aur Janab Barailwi ke lagaae hue paude ko parwaan cadhaaya.

Agle baab mein ham inke aqaaed ko bayan kare'nge. *Wallah al Muwaffaq!*

¹⁷¹ Tazkirah Akaabir Ahlus Sunna by Ashraf Qadri : P59-58 & Al Yawaqeeet al Mahariya: P39 & Seerah Saalik by Kokab

Barailwi Aqaaed

Barailwi Hazraat ke chand imteyazi aqaaed hain, jo inhe'n barre-sagheer mein maujood *Hanafi* firqo'n se bil-umoom judaa karte hain. Inke aksar aqaaed *Shia Hazraat* se mushabehat rakhte hain. Ye kehna bejaa naa hoga ke Barailwiat *Tasnin* (T: Ahle Sunnat) se ziyaada *Tashe'e* (T: Shiyyo'n) ke qareeb hai. Albatta ye nahi kaha jaa sakta ke kaun kisse mutassir hai? (T: Barailwi Shiyyo'n se yaa phir Shia Barailwiyo'n se).

Inke aqaaed ko bayan karne se qabl ham qaraeen ke liye 2 baato'n ki wazaahat zaroori samajhte hain:

1. Wo maqhsos aqaaed jo Barailwi Hazraat iqhteyar kiye hue hain, aur jinka wo barre-sagheer mein parchaar kar rahe hain. Wo baeena in khurafaat o taqaleed aur tauhamaat o afsaanwi aqaaed par mushtamil hain. Jo muqhtalif auqaat mein muqhtalif zubano'n ke *Soofiya*, *Zaeeful Eteqaad* aur *Tauham parast* logo'n mein muntashir aur raaej the. Jinka shariat e Islamia se koi talluq nahi, balkey wo Yahood o Nasaara aur Kuffar o Mushrikeen ke zariye musalmano mein muntaqil ho gae the.

Aimma o mujtahideen e Islam har daur mein in baatil aqaaed ke khilaf saf aara aur in se nabrad azaama rahe hain. Isi tarha inme baaz aqaaed qabl az islam, daur e jahiliyat se waabista hain. Jinki tardeed Quran e Majeed ki ayat aur Rasool Allah ﷺ ke irshadaat mein maujood hai.

Intehaai afsos ki baat hai ke baaz logo'n ne in ghair islami aur daur e jahiliyat ke aqaaed koi slam ke lawazemaat aur buniyadi aqaaed samajh liya hai. Halaa'nke Allah Ta'ala aur Rasool Allah ﷺ ne inko batil qaraar diya hai. Mislan *Ghairullah se Isteghaasa o Istea'anat*, *Ambiya or Rusul ki Bashariat ka Inkar*, *Aqeeda Ilm e Ghaib* aur *Khudaai Iqhteyaraat* mein *Abmiya o Auliya* ko shareek karna. Nez doosre aqaaed jinka ham aage chal kar zikar kare'nge. Haasil kalam ye hai ke in khurafaat o shathaat aur *Alif Lailawi* afsaano'n ko inho'n ne aqaaed ka naam de diya hai. Agarche, ye khurafaat o bidaat, mushrikana rusoom o taqleed aur jaahilana ifkar o aqaaed Janab Ahmad Raza Khan Barailwi aur inke ma'auneen se qabl bhi maujood the, magar inho'n ne inki saari baato'n ko munazzam shakal dia ur Quran o Hadees ki ma'anawi tehreef aur zaeef o mauzoo riwayat ki madad se inhe mudallal karne ki koshish ki.

2. Doosri baat jiski ham yaha'n wazaahat karna chhahte hain, wo ye hai ke is baab mein ham barailwiat ke inhi aqaaed ka zikar kare'nge jinhe'n khud Janab Ahmad Raza Khan Barailwi aur inke masae'edeen aur yaa phir is giroh ki mo'otemad shaqsiyaat ne apni kutub mein bayan kiya hai. Jaha'n tak in hazraat ka talluq hai, jo inme motebar aur siqa nahi samjhe jaate yaa inki shaqsiyat mutanaaza'a fia hai. To bawajood inki kasrat e tasaneef ke ham insey koi cheez naqal nahi kare'nge, taakey hamare mauqaf mein kisi qism ka zo'oaf waaqe naa ho.

Ghairullah Se Fariyaad Rasi

Barailwi Hazraat Islam ke ataa karda tasawwur e tauheed ke bar-aks ghairullah se fariyad talabi ko apne aqaaed ka hissa samajhte hain. Inka aqeeda hai: Allah Ta'ala ke kuch aise bande hain ke Allah Ta'ala ne inhe haajat rawaai khalq ke liye khaas farmaya hai. Log ghabraae hue inke paas apni haajate'n laate hain. ¹⁷²

Ahmad Raza Sahab likhte hain: Auliya se madad maa'nga aur inhe pukarna aur inke sath tawassul karna amar e mashroo o shai e marghoob hai. Jiska inkaar naa karega magar hat-dharm ya dushman e insan! ¹⁷³

Madad maa'ngne ke liye zaroori nahi ke sirf zinda auliya ko hi pukaara jaae. balkey in hazraat ke nazdeek is silsila mein koi tameez nahi. *Nabi o Rusul, Wali o Saaleh, khuwah Zinda ho ya Fautshuda*, isey madad ke liye pukaara jaa sakta hai. Kyou'nke wohi *tamaam iqhteyaraat ke maalik, nizaam e kaenaat ki tadbeer karne waale aur mushkilaat o masaaeb se najaat dene waale hain*.

Chunache Janab Barailwi kehte hain: *Ambiya o Mursileen, Auliya o Ulama o Saleheen se inke wisaal ke baad bhi iste'anat o Istemdaad jaez hai. Auliya ba'ad inteqaal bhi duniya mein tasarruf karte hain*. ¹⁷⁴

Doosri jagah likhte hain: *Huzoor hi har museebat mein kaam aate hain, Huzoor alaihissalam hi behtar ataa karne waale hain, aajizi o tazleel ke sath Huzoor ko nidaa karo, Huzoor hi har balaa se panaah hain*. ¹⁷⁵

Mazeed likhte hain: *Jibraeel عليه السلام haajat rawaa hain, phir Huzoor Aqdas ﷺ ko haajat rawaa, mushkil kushal, daf'e al balaa manne mein kisko tammul ho sakta hai? Wo to Jibraeel عليه السلام ke bhi haajat rawa hain*. ¹⁷⁶

Sirf Huzoor e Kareem ﷺ hi nahi, balkey Hazrat Ali رضي الله عنه bhi in khudai sifaat ke haamil hain.

Janab Barailwi Arabi Ashaar se istedlal karte hue likhte hain:

ناد عليًا مظهر العجائب تجده عونا لك في التوائب
كل هم وغم سينجاي! بولا يتك يا علي يا علي!

Tarjuma: Pukaar Ali Murtuza Ko Ke Mazhar e Ajaaeb Hain To Inhe'n Madadgaar Paaega, Museebato'n Mein Sab Pareshaani o Gham Abh Door Ho Jaae'nge, Teri Wilaayat Se Yaa Ali Yaa Ali! ¹⁷⁷

Shaikh Abdul Qadir Jeelani رحمه الله عليه bhi inhi sifaat ke sath mutsaf hain. Barailwi Hazraat kazb o iftera se kaam lete hue aapki riwayat naqal karte hain ke inho'n (T: Shaikh Abdul Qadir) ne farmaya: Jo koi ranj o gham mein mujh se madad maa'nge, iska ranj o gham door hoga aur jo saqhti ke waqt mera naam lekar mujhe pukaare, to wo shiddat rafa'a hogi aur jo kisi haajat mein Rab ki taraf mujhe waseela banaae, iski haajat poori hogi. ¹⁷⁸

Inke nazdeek qazaae hajaat ke liye *Namaz e Ghousia* bhi hai, jiski tarkeeb ye hai: Har raka'at mein 11, 11 baar Surah Iqhlal padha, 11 baar Salat o Salam padhe, phir Baghdad ki taraf *Jaaniib e Shimal* 11 qadam chale, har qadam par mera naam lekar apni haajat a'arz kare aur ye sher padhe:

ايدركني ضيم وانت ذخيرتي واطلم في الدنيا وانت نصيري

Tarjuma: Kya Mujhe Koi Takleef Paho'nch Sakti Hai, Jabke Aap Mere Liye Baais e Hausla Ho'n? Aur Kya Mujh Par Duniya Mein Zulm Ho Sakta Hai, Jabke Aap Mere Madadgaar Hain? ¹⁷⁹

¹⁷² Al Aman wal A'laa by Ahmad Raza Barailwi: P29 (Dar al Matba'a, Lahore)

¹⁷³ Risaalah Hayat al Mawaat by Ahmad Raza Barailwi (darj dar Fataawa Rizwia V4 P300, Pakistan)

¹⁷⁴ Risaalah Hayat al Mawaat by Ahmad Raza Barailwi (darj dar Fataawa Rizwia V4 P300, Pakistan)

¹⁷⁵ Al Aman wal A'laa by Ahmad Raza Barailwi: P10

¹⁷⁶ Malfuzaat: P99 (Lahore)

¹⁷⁷ Al Aman wal A'laa by Ahmad Raza Barailwi: P13

¹⁷⁸ Barkaat al Istemdad by Barailwi (darj dar Risaalah Rizwia V1 P181 & Fataawa Africa by Barailwi P62 & Jaa al HAq by Ahmad Yar Naeemi: P200)

¹⁷⁹ Jaa al Haq by Ahmad Yar Naeemi: P200

Isey bayan karne ke baad Janab Ahmad Yaar Gujrati likhte hain ke: Malum hua ke buzrugo'n se baad wafat madad maa'ngna jaaez aur faaeda mand hai.

Janab Barailwi aksar ye ashaar padha karte the.

Yaa Zil Ilaah Shaikh Abdul Qadir Shai-n Allah Shaikh Abdul Qadir

A'atfaa A'atfaa A'atoof Abdul Qadir Asrif A'anna As Saroof Abdul Qadir

Aye Zilal Ilah Shaikh Abdul Qadir Aye Banda Panaah Shaikh Abdul Qadir

Mohtaaj o Gadaaem Tu Zut Taaj o Kareem Shai-n Allah Shaikh Abdul Qadir

A'atafaa A'atafaa A'atoof Abdul Qadir Raufaa Ra-raoof Abdul Qadir

Aye Aanke Badast Qast Tasarruf Umoor e Asraf A'anna As Saraf Abdul Qadir

Main Mohtaaj o Gadaa Hu'n To Saqhee o Kareem Hai Allah Ke Naam Par Kuch A'ataa Kar Deejie

Aye shafaqqat karne waale Abdul Qadir mujh par shafaqqat farmaiye aur mere sath maherbaani ka sulook keejiye, tere hath mein tamaam iqteyaraat o tasarrufaati hain, mere masaaeb o mushkilaat door keejiye. ¹⁸⁰

Isi tarha wo likhte hain: Ahle Deen Ramaghees Abdul Qadir. ¹⁸¹

Janab Barailwi raqamtaraaz hain: *Maine jab bhi madad talab ki, Ya Ghous hi kaha. Ek martaba main eek doosre wali (Hazrat Mehboob Ilaahi) se madad maa'ngni chhahee, magar meri zubaan se inka naam hi naa nikla, balkey zubaan se Ya Ghous hi nikla.* ¹⁸²

Yaani Allah Ta'ala se bhi kabhi madad naa maa'ngi. Ya Allah Madad Farma, nahi. Balke, hamesha kehte Ya Ghous Madad Farma.

Ahmad Zarooq bhi masaaeb ko door karne wale hain.

Chunache Barailwi Ulama apni kutub mein insey Arabi ashaar naqal karte hain:

انا لمريدی جامع لشتاته انا ما سطا جورا الزمان بنکته
وان كنت في ضيق و كرب و وحشة فناد يا زروق ات يسر عته

Tarjuma: Main Apne Mureed Ki Paragand-giyo'n Ko Jama Karne Waala Hu'n, Jabke Zamaana Ki Museebate'n Isko Takleef De'n. Agar Tu Tangi Ya Museebat Mein Pukaare, Ay Zarooq! Main Fauran Aaou'nga. ¹⁸³

Jab kisi ki koi cheez ghum ho jaae aur wo cahe ke khuda wo cheez wapaa milaa de to kisi oo'nchi jagah par qibla ko mu'n kar ke khada ho aur Surah Fateha padh kar iska sawab Nabi ﷺ ko hadiya kare, phir Sayyadi Ahmad bin A'alwaan ko pukaare aur phir ye dua padhe Aye Mere Aaqa Ahmad bin A'alwaan, gar aapne meri cheez naa di to main aapko daftar e auliya se nikaal du'nga. ¹⁸⁴

Syed Muhammad Hanafi bhi mushkilat ko door karne waale hain.

Janab Barailwi likhte hain: Syedi Muhammad Shamsuddin Muhammad Hanfi raziallahu ta'ala ahn apne hujra e khilwat mein wazu farma rahe the, naghaah ek khadawo'n hawa par phe'nki ke ghaeb hogai. Halaa'nke hujre

¹⁸⁰ Hadaaeq Baqshish: P186

¹⁸¹ Hadaaeq Baqshish: P181

¹⁸² Malfuzat: P307

¹⁸³ Hayat al Mamaat by Barailwi (darj dar Fataawa Rizwia: V4 P300 & Jaa al Haq: P199)

¹⁸⁴ Jaa al Haq: P199

mein koi raah iske hawa par jaane ki naa thi. Doosri khadawo'n apne khadim ko ataa farmai ke isey apne paas rehne de. Jab tak wo pehli wapaa aae. Ek muddat ke baad mulk e sham se ek shaqs wo khadawo'n ma'a hadiya lekar haazir hua aur a'arz ki ke Allah Ta'ala hazrat ko jaza e khair de! Jab chor mere seene par mujhe zubah karne baith maine apne dil mein kaha: Ya Syedi M. Hanfi, isi waqt ye khadawo'n ghaib se aakar iske seene par lagi keg hash khaakar ulta hogaya. ¹⁸⁵

Syed Badawi bhi masaaeb o mushkilat mein bando'n ki madad karte hain: Jab bhi koi museebat pesh aae to wo ye kahe: Ya Syedi Ahmad Badawi Khatir Ma'ai! Aye Mere Aaqah Ahmad Badawi Mera Sath Deejiye. ¹⁸⁶

Syed Ahmad Badawi Se Naqal karte hain ke inho'n ne kaha: Jise koi haajat ho wo meri qabar par hazir hokar apni haajat maa'ngne to main iski haajat ko poora karu'nga. ¹⁸⁷

Abu Imran Musa bhi: Jab inka mureed kahee'n se inhe nida karta. Jawab dete! Agarche saal bhar ki raah par hota yaa issey zaaed. ¹⁸⁸

Phir Janab Barailwi is masle mein apne aqeeda ka izhar karte hue likhte hain: Jo shaqs kisi Nabi Ya Rasool ya kisi Wali se wabista hoga, to iske pukarne par haazir hoga aur mushkilat mein iski dastageeri karega. ¹⁸⁹

Silsila tasawwuf se mutalliq mashaeq bhi apne mureedo'n ko mushkilat se rihai ataa karne ki qudrat rakhte hain. Janab Ahmad Raza Sahab likhte hain: Soofiya ke mashaeqh itni saqhti ke waqt apne pairukaaro'n aur mureedo'n ki nighbaani farmate hain. ¹⁹⁰

Ahle Quboor se istea'anat ke aqeeda ka zikar karte hue Janab Barailwi raqam taraaz hain: Jab tum kaamo'n mein mutahiyyar (T: Hairaan, hawaas-baaqhta) ho to mazaraat e auliya se madad maa'ngo. ¹⁹¹

Qabro'n ki ziyaarat ke fawaed bayan karte hue Janab Ahmad Raza ke ek pairukaar kehte hain: Qabro'n ki ziyarat karne se nafa haasil hota hai, nek murdo'n se madad milti hai. ¹⁹²

Mazeed kehte hain: Ziyarat se maqsood ye hai ke ahle quboor se nafa'a haasil kiya jaae. ¹⁹³

Janab Musa Kazim ki qabar ke bare mein farmate hain: Hazrat Musa Kazim ki qabar Tariyaaq e Akbar hai. ¹⁹⁴

Khud Janab Ahmad Raza Barailwi, Muhammad bin Farghal se naqal karte hain ke wo kaha karte the: Main inme se hu'n, jo apni quboor mein tasarruf farmate hain. Jise koi haajat ho to mere paas mere chehre ke saamne haazir hokar muhse apni haajat kahe, main rawa farmadu'nga. ¹⁹⁵

Syed Badawi se yehi maqola naqal karne ke baad likhte hain: Inho'n ne kaha 'Mujh mein aur tumme ye hath bhar mitti hi to haael hai aur jis mard ko itni mitti apne ashaab se hijab mein karde to wo mard hi kaheka?' ¹⁹⁶

Ek taraf to Barailwi Hazraat ke ye aqaaed hain aur doosri taraf Qurani talimaat o irshadat hain. Zara inka taqabul keejiye, taakey haqeeqat khul kar saamne aasake ke Quran e Kareem ke nazdeek Tauheed e Baari Ta'ala ka kya tasawwur hai aur inke aqaaed kya hain?

Chunache Irshad e Baari Ta'ala hai ke nek bande apne rab se muqhatib hokar kehte hain:

إِيَّاكَ نَعْبُدُ وَإِيَّاكَ نَسْتَعِينُ

¹⁸⁵ Anwar al Intebah Fee Hal Nida Ya Rasool Allah & Majmua Rasael Rizwia: V1 P180 (Printed Karachi)

¹⁸⁶ Anwar al Intebah Fee Hal Nida Ya Rasool Allah & Majmua Rasael Rizwia: V1 P180 (Printed Karachi)

¹⁸⁷ Anwar al Intebah Fee Hal Nida Ya Rasool Allah & Majmua Rasael Rizwia: V1 P181 (Printed Karachi)

¹⁸⁸ Majmua Rasael Razwiya by Barailwi: V1 P182 (Printed Karachi)

¹⁸⁹ Fataawa Africa by Barailwi: P135

¹⁹⁰ Hayat al Amwaat, darj dar Fataawa Rizwiya: V4 P289

¹⁹¹ Al Aman wal A'ala: P44

¹⁹² Kashf Fuyuz by M. Usman Barailwi: P39

¹⁹³ Kashf Fuyuz by M. Usman Barailwi: P43

¹⁹⁴ Kashf Fuyuz by M. Usman Barailwi: P5

¹⁹⁵ Anwar al Inteba: P182

¹⁹⁶ Anwar al Inteba: P181

Ham Sirf Teri Hi Ibaadat Karte Hain Aur Sirf Tujh Hi Se Madad Chhahte Hain¹⁹⁷

Aur phir Allah Ta'ala mushrikeenke aqeedeko rad karte hue aur is par inko daa'nt-te hue farmate hain:

قُلِ ادْعُوا الَّذِينَ زَعَمْتُمْ مِنْ دُونِ اللَّهِ لَا يَمْلِكُونَ مِنْقَالَ دَرَّةٍ فِي السَّمَاوَاتِ وَلَا فِي الْأَرْضِ وَمَا لَهُمْ فِيهِمَا مِنْ شِرْكٍَ وَمَا لَهُ مِنْهُمْ مِنْ ظَوِيرٍ

Keh Deejiye! Ke Allah Ke Siwaa Jin Jin Ka Tumhe'n Gumaan Hai (sab) Ko Pukaarlo. Naa Inme Se Kisi Ko Asmaano'n Aur Zameeno'n Mein Se Ek Zarrah Ka Iqhteyar Hai, Naa Inka Inme Koi Hissa Hai, Naa Inme Se Koi Allah Ka Madadgaar Hai.¹⁹⁸

Aur Allah Ta'ala ka farman hai:

ذَلِكُمُ اللَّهُ رَبُّكُمْ لَهُ الْمُلْكُ ۚ وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ مَا يَمْلِكُونَ مِنْ قِطْمِيرٍ ۚ إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَاءَكُمْ وَلَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۚ وَيَوْمَ الْقِيَامَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۚ وَلَا يُنَبِّئُكَ مِثْلُ خَبِيرٍ

Yehi Hai Allah Tum Sab Ka Paalne Waala Isi Ki Saltanat Hai, Jinhe'n Tum Iske Siwa Pukaar Rahe Ho Wo To Khujoor Ki Guthli Ke Chilkey Ke Bhi Maalik Nahi. Agar Tum Inhe'n Pukaaro To Wo Tumhari Pukar Suntey Hi Nahi Aur Agar (bil-farz) Sun Bhi Le'n To Fariyad Rasi Nahi Kare'nge, balkey Qiyamat Ke Din Tumhare Is Shirk Ka Saaf Inkar Kar Jaa'enge. Aapko Koi Bhi Haq Ta'ala Jaisa Khabardaar Khabre'n Naa Dega.¹⁹⁹

Nez:

قُلْ أَرَأَيْتُمْ شُرَكَاءَكُمُ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ أَرُونِي مَاذَا خَلَقُوا مِنَ الْأَرْضِ أَمْ لَهُمْ شِرْكٌ فِي السَّمَاوَاتِ أَمْ آتَيْنَاهُمْ كِتَابًا فَهُمْ عَلَىٰ بَيِّنَتٍ مِّنْهُ ۚ بَلْ إِنْ يَعِدُ الظَّالِمُونَ بَعْضُهُمْ بَعْضًا إِلَّا غُرُورًا

Aap ﷻ Kahiye! Ke Tum Apne Qaraadaad Shareeko'n Ka Haal To Batlaao Jinko Tum Allah Ke Siwa Pooja Karte Ho. Yaani Mujhko Ye Batlaao Ke Inho'n Ne Zameen Mein Se Kaunsa (Juz) Banaaya Hai Yaa Inka Asmaano'n Mein Kuch Saa-jha Hai, Yaa Hamne Inko Koi Kitaab Di Hai Ke Ye Iski Daleel Par Qaaem Ho'n, balkey Ye Zaalim Ek Doosre Se Narey Dhokey Ki Baato'n Ka Waada Karte Aate Hain.²⁰⁰

Aur Mazeed Farmaya:

وَالَّذِينَ تَدْعُونَ مِنْ دُونِهِ لَا يَسْتِطِيعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ

Aur Tum Jin Logo'n Ki Allah Ko Chhodkar Ibaadat Karte Ho, Wo Tumhari Kuch Madad Nahi Kar Sakte Aur Naa wo Apni Madad Kar Sakte Hain.²⁰¹

Aur Farmaya:

وَالَّذِينَ يَدْعُونَ مِنْ دُونِهِ لَا يَسْتَجِيبُونَ لَهُمْ بِشَيْءٍ

Aur Jinko (ye log) Iske Siwa Pukarte Hain Wo Inka Kuch Jawab Nahi De Sakte.²⁰²

وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ

Aur Tumhara Allah Ta'ala Ke Siwa Koi Bhi Na Kaar Saaz Hai Aur Naa Madadgar.²⁰³

Allah Ta'ala ne Nabi ﷺ se farmaya ke wo mushrikeen aur in logo'n se sawal kare'n, jo Allah Ta'ala ke siwa kis aur se madad maa'ngte ahain ke wo Aap ﷺ ke sawal ka jawab de'n:

أَفَرَأَيْتُمْ مَا تَدْعُونَ مِنْ دُونِ اللَّهِ إِنْ أَرَادَنِيَ اللَّهُ بِضُرٍّ هَلْ هُنَّ كَاشِفَاتُ ضُرِّهِ أَوْ أَرَادَنِي بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكَاتُ رَحْمَتِهِ

¹⁹⁷ Surah Fateha: 5

¹⁹⁸ Surah Saba: 22

¹⁹⁹ Surah Faatir: 13-14

²⁰⁰ Surah Faatir: 40

²⁰¹ Surah Ahmad Razaaaf: 197

²⁰² Surah Ra'ad: 14

²⁰³ Surah Shura: 31

Ke 'Accha Ye To Bataao Jinhe'n Tum Allah Ke Siwa Pukaarte Ho, Agar Allah Mujhe Nuqsan Paho'nchaana Chhahe To Kya Ye Iske Nuqsan Ko Hataa Sakte Hain? Ya Allah Mujh par Maherbaani Ka Iraada Kare To Kya Ye Iski Maherbaani Ko Rok Sakte Hain?' ²⁰⁴

أَمَّنْ يُجِيبُ الْمُضْطَرَّ إِذَا دَعَاهُ وَيَكْشِفُ السُّوءَ وَيَجْعَلُكُمْ خُلَفَاءَ الْأَرْضِ ۗ إِنَّ اللَّهَ قَلِيلًا مَّا تَذَكَّرُونَ

Be-kas Ki Pukar Ko Jab Wo Pukaare, Kaun Qabool Karke Saqhti Ko Door Kar Deta Hai? Aur Tumhe'n Zameen Ka Khaleefa banaata Hai Kya Allah Ta'ala Ke Sath Aur Ma'abood Hain? Tum Bahot Kam Naseehat o Ibrat Haasil Karte Ho. ²⁰⁵

Phir Inko Samjhate Hue Farmaya:

إِنَّ الَّذِينَ يَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادٌ أَمْثَلُكُمْ قَدْ دَعَوْهُمْ فَلَمْ يَسْتَجِيبُوا لَهُمْ إِنْ كُنْتُمْ صَادِقِينَ

Be Shak Jinhe'n Tum Allah Ta'ala Ko Chhodkar Pukarte Ho Wo Tumhare Hi Jaise Bandey Hain. So Agar Tum Sacche Ho To Tum Inhe Pukaro! Phir Inko Chhahiye Ke Tumhe'n Jawab De'n. ²⁰⁶

Aur Mazeed Farmaya:

قُلْ أَفَأَتَّخِذُكُمْ مِنْ دُونِهِ أَوْلِيَاءَ لَا يَمْلِكُونَ أَنْفُسَهُمْ نَفْعًا وَلَا ضَرًّا

Keh Deejiye Ke To Kya Tumne PhirBhi Iske Siwa Aur Karsaaz QaraarDe Liye hain, Jo Apni Zaat Ke Liye Bhi Nafa o Nuqsan Ka Iqhteyar Nahi Rakhte? ²⁰⁷

Mazeed Farmaya:

إِنْ يَدْعُونَ مِنْ دُونِهِ إِلَّا إِنَاثًا وَإِنْ يَدْعُونَ إِلَّا شَيْطَانًا مَرِيدًا

Ye Log Allah Ta'ala Ko Chhodkar Pukarte Bhi Hain To Bas Zanaani Cheezo'n Ko! Aur Ye Log Pukarte Bhi Hain To Bas Shaitan Sarkash Ko. ²⁰⁸

Nez:

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ

Aur Issey Badh Kar Gumrah Aur Kaun Hoga Jo Allah Ta'ala Ke Siwa Aur Kisi Ko Pukarey? Jo Qiyamat Tak Bhi Iski Baat Naa Suney, balkey Inhe Inke Pukarne Ki Khabar Tak Naa Ho? ²⁰⁹

In ayaat e kareema se ye baat saaf taur par waazeh ho jaati hai ke sirf Allah Ta'ala hi masaaeb o mushkilaat mein bando'n ki madad kar sakte hain aur inke kaam asakta aur inke dukh dard door kar sakta hai. Iqhteyar o tasarruf ka daaera faqat isi ki zaat tak mehdood hai aur saari kaenaat ka nizaam isi ke qabze o iqhteyar mein hai Aur tamaam Ambiya o Rusul عليه سلام ne bhi haajat rawai aur mushkil kushai ke liye faqat isi ka daaman thaama aur sirf isi ke saamne sar e niyaz kham kiya. Inke mutalliq ye aqeeda rakhna ke shadaaed o mushkilat mein insey istemdaad o istea'anat jaaez hai. Quran e Kareem ki sareeh, saaf o waazeh ayaat se mutasaadim hai.

Hazrat Adam عليه سلام ka Allah Ta'ala se maghfirat talab karna, Hazrat Nuh عليه سلام ka apne gharq hone waale bete ke liye rab e kaenaat se najaat talab karna, Hazrat Ibrahim عليه سلام ka sirf isi se apne liye beta maa'ngna. Mushkilat o masaaeb mein ghire hue Hazrat Musa عليه سلام ka sirf apne Rab ko pukarna, Hazrat Yunus عليه سلام ka machli ke pet se najat haasil karne ke liye sirf Allah Ta'ala ke saamne ajz o niyaz karna aur Hazrat Ayub عليه سلام ka sirf zaat e baari ta'ala se shifa talab karna, ye saare waqqaat iski baat wazeh aur bain daleel hain ke Allah Ta'ala ke siwa koi Maalik zee iqhteyar nahi hai, jo museebat rafa'a kar sakta ho!

²⁰⁴ Surah Zumar: 38

²⁰⁵ Surah Namal: 62

²⁰⁶ Surah A'araaf: 194

²⁰⁷ Surah Ra'ad: 16

²⁰⁸ Surah Nisa: 117

²⁰⁹ Surah Ahqaf: 5

Lekin in tamaam shawahid o dalaal ke bar-aks Barailwi Hazraat ka aqeeda ye hai ke jo kisi Nabi Ya Rusul ya Wali se waabista hota hai, wo masaaeb o mushkilat mein iski dastageeri karta hai. ²¹⁰

Ahmad Raza Barailwi ke ek pairukaar you'n raqamtaraz hain: Auliya e Ikram ek hi jagah rehkar tamaam aalam ko apne kaf o dast ki tarha dekhte hain aur baed o qareeb ki awaaze'n sunte, ya ek aan mein tamaam aalam ki sair karte aur sadhaa-kos (T:at far distance) par haajat mando'n ki haajat rawai karte hain. ²¹¹

Ek taraf in hazraat ka ye aqeeda hai.... Aur doosri taraf Rasool Allah ﷺ apne chachazad bhai Hazrat Abdullah bin Abbas ؓ se ye farmarahe hain ke Apni Haajat sirf khuda se talab kar, fariyad faqat isi se kar! Qalam ki siyahi khushk ho chuki hai, saari kaenaat milkar bhi tujhe na nafa de sakti hai aur naa nuqsaan! ²¹²

Lekin Janab Barailwi kehte hain: Jab tumhe'n pareshani ka saamna ho to Ahle Quboor se madad maa'ngo!²¹³

Phir sitam balaee sitam ye ke Janab Barailwi naa sirf ye ke khud Qurani ayaat ki muqhafeet karte hain, balkey jo log shirk o bida'at ke khilaf sacche aur mujahidaana jazbe ke sath saf aara hain aur in sareeh ayaat par amal paira hote hue ye aqeeda rakhte hain ke sirf Rab e Kaenaat hi muztar aur museebat-zada log'n ki ilteja sunta hai aur isko sharf e qubooliya baqashta hai aur sirf wohi masaaeb o mushkilaat ko door karne waal hai.

Baraili ke ye Khan Sahab inke khilaf ta'an o tashne'e aur izhar e kadoorat karte hue likhte hain: *Hamare zamana mein ma'adoode chand aise paida hue hain ke Hazraat e Auliya se madad ke munkir hain aur kehte hain jo kuch kehte hain inhe'n is par kuch ilm nahi, you'n hi apne se atkali ladaate hain.* ²¹⁴

In jaise log'n ke mutalliq hi Allah Tabaarak o Ta'ala ka irshad hai:

وَإِذَا قِيلَ لَهُمُ اتَّبِعُوا مَا أَنْزَلَ اللَّهُ قَالُوا بَلْ نَتَّبِعُ مَا أَلْفَيْنَا عَلَيْهِ آبَاءَنَا أَوَلَوْ كَانَ آبَاؤُهُمْ لَا يَعْقِلُونَ شَيْئًا وَلَا يَهْتَدُونَ

Aur Jab Inse Kaha Jaata Hai Ke Jo Kuch Allah Ta'ala Ne Utaara Hai Iski Pairwee Karo! To Kehte Hain Ke Nahi Hamto Iski Pairwi Kare'nge. Jis Par Hamne Apne Baap Daadao'n Ko Paaya Hai... Khuwah Inke Baap Daada Naa Zara Aqal Rakhte Ho'n Aur Naa Hidayat Rakhte Ho'n? ²¹⁵

Allah Rabbul Izzat Ka Irshad Hai:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ مُّجِيبٌ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ فَلْيَسْتَجِيبُوا لِي وَلْيُؤْمِنُوا بِي لَعَلَّهُمْ يَرْشُدُونَ

Aur Jab Aap ﷺ Se Mere Bandey Mere Baare Mein Dariyaft Kare'n, Tu Main To Qareeb Hi Hu'n! Dua Karne Waale Ki Dua Qabool Karta Hu'n Jab Wo Mujhse Dua Karta Hai! Pas Logo'n Ko Chhahiye Mere Ehkaam Qabool Kare'n Aur Mujhpar Eman Laae'n Ajab Nahi Ke Hidayat Paajaae'n. ²¹⁶

Nez:

وَقَالَ رَبُّكُمْ ادْعُونِي أَسْتَجِبْ لَكُمْ

Aur Tumhare Parwardigar Ne Farmaya Hai Ke Mujhe Pukaro, Main Tumhari Darqhuwast Qabool Karu'nga. ²¹⁷

Lekin:

Hai Mureedo'n Ko To Haq Baat Gawaara Lekin

Sheikh o Mulla Ko Buri Lagti Hai Darwesh Ki Baat

²¹⁰ Fataawa Africa: 135

²¹¹ Jaa al Haq: 138-139

²¹² Jaame Tirmizi

²¹³ Al Aman wal A'ala: 46

²¹⁴ Risaala Hayat al Amwat, darj dar Fataawa Rizwiya: V4 P301-302

²¹⁵ Surah Baqra: 170

²¹⁶ Surah Baqra: 186

²¹⁷ Surah Ghafir: 60

Ambiya o Auliya Ke Iqhteyaraat

Islam ke nazdeek Tauheed ka tasawwur ye hai ke poori maqhllooq ki haajat rawaai aur masaaeb o mushkitallat ko hal karne waala sirf Allah Ta'ala hai. Wohi saari kaenaat ka Khaalig, Maalik, Raaziqh aur Mudabbir o Muntazim hai. Saari taaqate'n isi ke hath mein hain. Wo akela hi saari nemato'n ka maalik hai. Is liye apni haajato'n ki talab mein sirf isi ki taraf ruju kiya jaae, sirf isi ko pukaara jaae aur isi ke saamne ijz o niyaz ka izhar kiya jaae.

Magar Barailwiyat ka aqeeda iske bar-aks hai. Inke nazdeek Allah Ta'ala ne tadbeer umoor ke iqhteyaraat o tasarrufaat apne baaz bando'n ko ataa kar diye hain, jinki wajah se wo maqhlugh ki mushkil kushai aur haajat rawaai kar sakte hain. Isi binaa par ye log inhe'n museebat ke waqt pukarte, inke saamne apna daaman phailaate aur inke naam ki nazar o niyaz dete hain.

Inke aqaaed ke mutabiq Allah Ta'ala ne tamaam iqhteyarat aur kaenaat ka saara nizam apne muqarrab bando'n ke suprad kar diya hai aur khud Allah Ta'ala ki zaat ma'azallah mua'attal o ma'azool ho kar reh gai hai. Abh kathin aur dushwar halaat mein in bando'n se isteghasa kiya jaae, inhi se madad maa'ngi jaae, inhi se shifa talab ki jaae. Kyou'nke wo Allah Ta'ala ke naaeb hain, tamaam iqhteyaraat inke hath mein hain. Wo zameen o asmaan ke maalik hain! Jise chhahe'n ataa kare'n aur jise chhahe'n mehroom rakhe'n. Zindagi o maut, rizq o shifa gharz-yeke tamaam khudai iqhteyarat inki taraf muntaqil hogae hain.

Is silsile mein inki kutub se nusoos o ibaraat zikar karne se qab qaraeen ko ye baat samajh leni chhahiye ke mushrikeen e Makkah ke aqaaed bhi in aqaaed se muqhtalif naa the. Sarwar e Kaenaat ﷺ ne in aqaaed ki tardeed ki aur in logo'n ne Nabi ﷺ se ishq o mohabbat ke tamaam da'awo'n ke bawajood in aqaaed ko phir se apna liya hai.

Abh is silsile mein Allah Ta'ala ke irshadat suniy aur phir inke aqaaed se muwazena keejiye.

Irshad e Baari Ta'ala hai:

لَا إِلَهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ

Koi Ma'abood Iske Siwa Nahi, Wohi Zinda Karta Hai Aur Wohi Maarta Hai. ²¹⁸

بِيَدِهِ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Isi Ke Hath Mein Saari Hukumat Hai Aur Wohi Har Cheez Par Qadir Hai. ²¹⁹

بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَهُوَ يُجِيرُ وَلَا يُجَارُ عَلَيْهِ

Isi Ke Hath Mein Har Cheez Ka Iqhteyar Hai Aur wo Panah Deta Hai Aur Koi Iske Muqable Mein Panah Nahi De Sakta. ²²⁰

بِيَدِهِ مَلَكُوتُ كُلِّ شَيْءٍ وَإِلَيْهِ تُرْجَعُونَ

Isi Ke Hath Mein Har Cheez Ka Iqhteyar Hai Aur Tum Sabko Isi Ki Taraf Laut Kar Jaana Hai. ²²¹

إِنَّ اللَّهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِينُ

Beshak Allah Ta'ala Hi Sabko Rozi Paho'nchaane Waala Hai, Quwwat Waala Hai, Mazboot Hai. ²²²

وَمَا مِنْ دَابَّةٍ فِي الْأَرْضِ إِلَّا عَلَى اللَّهِ رِزْقُهَا

Koi Jandaar Zameen Par Aisa Nahi Ke Allah Ta'ala Ke Zimme Iska Rizq Naa Ho. ²²³

²¹⁸ Surah A'araaf: 158

²¹⁹ Surah Mulk: 1

²²⁰ Surah Mominoon: 88

²²¹ Surah Yaseen: 83

²²² Surah Zariat: 58

²²³ Surah Hud: 6

وَكَايْنٍ مِّنْ دَابَّةٍ لَا تَحْمِلُ رَزْقَهَا اللَّهُ يَرْزُقُهَا وَإِيَّاكُمْ وَهُوَ السَّمِيعُ الْعَلِيمُ

Aur Kitne Hi Jaandaar Hain Jo Apni Ghiza Uthaa Kar Nahi Rakhte..... Allah Ta'ala Hi Inhe'n Rozi Deta Hai Aur Tumko Bhi, Aur Wohi Khoob Sunney Waala Hai Aur Khoob Jaanne Waala Hai. ²²⁴

إِنَّ رَبِّي يَبْسُطُ الرِّزْقَ لِمَن يَشَاءُ وَيَقْدِرُ

Mera Parwardigaar Ziyaada Rozi Deta Hai, Jisko Chhahta Hai Aur Tang Kar Deta Hai, Jiske Liye Chhahta Hai. ²²⁵

اللَّهُمَّ مَالِكِ الْمُلْكِ تُؤْتِي الْمُلْكَ مِمَّنْ تَشَاءُ وَتَنْزِعُ الْمُلْكَ مِمَّنْ تَشَاءُ وَتُعِزُّ مَنْ تَشَاءُ وَتُذِلُّ مَنْ تَشَاءُ يَبْدِكَ الْخَيْرُ إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Is Saare Mulko'n Ke Maalik! Tu Jisey Chhahe Hukumat Dede Aur Tu Jisse Chhahe Hukumat Cheenle, Tu Jisey Chhahe Izzat De aur Tu Jisey Chhahe Zillat De, Tere Hi Hath Mein Bhalai Hai, Beshak Tu Har Cheez Par Qadir Hai. ²²⁶

Quran e Kareem ne insaniyat ko Tauheed se ashna karke is par bahot bada ehsan kiya hai. Rasool e Kaenaat ﷺ apne 13 saala Makki daur mein isi fikr ko logo'n ke zehno'n mein raasiqh karte rahe. Islam ne insaniyat ko bando'n ki ghulami se najat dekar aur in tauq o salaasil ko jo Allah Ta'ala aur iske bando'n ke darmiyan haael ho gai thee'n, apni muqaddas talimaat se paash paash karke baraah e raast inhe'n Allah Ta'ala ki chaukhat par jhukaa diya. Magar Barailwi Hazraat in shikasta zanjeero'n ke tukdo'n ko ekattha karke insaan ko insaan ka mohtaj o gadaa-gar banaa rahe hain aur maqhloogh ko maqhloogh ki ghulami ka dars de rahe hain.

Irshad e Baari Ta'ala Hai:

وَمَا يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ

Nabeena Aur Beena Baraabar Nahi Ho Sakte. ²²⁷

Ye in logo'n ke baraabar nahi ho sakte jo tauheed ki baseerat se behrawar ho'n. Tauheed ke tasawwur ke bahgiar Ummat e Islamia ka ittehad mumkin nahi hai. Tauheed se kinara-kashi iqhteyar karke doosre mushrikaana afkaar o nazariat ki taleem dena ummat e muhammadia ke darmiyan iqhtelaf ke beej boney ke mutaraadif hai.

Allah Ta'ala ka irshad hai:

كَانَ النَّاسُ أُمَّةً وَاحِدَةً فَبَعَثَ اللَّهُ النَّبِيِّينَ مُبَشِّرِينَ وَمُنذِرِينَ وَأَنْزَلَ مَعَهُمُ الْكِتَابَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِي مَا اخْتَلَفُوا فِيهِ وَمَا اخْتَلَفَ فِيهِ إِلَّا الَّذِينَ أُوتُوهُ مِنْ بَعْدِ مَا جَاءَتْهُمْ الْبَيِّنَاتُ بَغْيًا بَيْنَهُمْ فَهَدَى اللَّهُ الَّذِينَ آمَنُوا لِمَا اخْتَلَفُوا فِيهِ مِنَ الْحَقِّ بِإِذْنِهِ وَاللَّهُ يَهْدِي مَن يَشَاءُ إِلَى صِرَاطٍ مُسْتَقِيمٍ

Log Ek Hi Ummat The, Phir Allah Ta'ala Ne Ambiya Bheje, Khushkhabri Dene Aur Daraane Waale Aur Inke Sath Kutub e Haq Naazil kee'n Ke Wo Logo'n Ke Darmiyan Is Baat Ka Faisla Kare'n Jisme Wo Iqhtelaf Rakhte The Aur Kisi Ne Isme Iqhtelaf Nahi Kiya, Magar Inhe'n Ne Jinhe'n Wo Mili Thi. Inhi Ki Zid Ke Baais Baad Iske Ke Inhe'n Khuli Hui Nishaniya Pahonch Chuki Thee'n, Phir Allah Ta'ala Ne Apne Fazal Se Inhe Jo Eman Waale They Hidaayat Di, Aur Allah Ta'ala Jise Chhahta Hai, Raah e Raast Bataa Deta Hai. ²²⁸

Aaj haalat ye hai ke Shirk, Qabarparasti aur Bida'at o Khurafaat ka ek sailab hai aur musalman isme bahey jaa rahe hain. Shaitan ne inke dil o dimagh ko musaqqhar kar liya hai aur wo iski pairwee ko apni najat ka sabab samajh rahe hain.

Allah Ta'ala inke muta'alliq irshad farmate hain:

قُلْ هَلْ نُنَبِّئُكُمْ بِالْأَخْسَرِينَ أَعْمَالًا الَّذِينَ ضَلَّ سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

²²⁴ Surah Ankaboot: 60

²²⁵ Surah Saba: 36

²²⁶ Surah Al Imran: 26

²²⁷ Surah Al Faatir: 19

²²⁸ Surah Baqrah: 213

Aap ﷺ Keh Deejiye Ke Kya Ham Tumhe In Logo'n (ka pataa) Bataae'n Jo Amaal Ke Lehaz Se Bilkul Hi Ghate Mein Hain? Ye Wo Log Hain Jinki Saari Mehnat Duniya Hi Ki Zindagi Mein Gharat Hoka Rahi Aur Wo Yehi Samajhte Rahe Ke Wo Bade Acche Kaam Kar Rahe Hain. ²²⁹

Nez inke mutalliq irshad hai:

أَعْيُنُهُمْ فِي غِطَاءٍ عَنْ ذِكْرِي وَكَانُوا لَا يَسْتَطِيعُونَ سَمْعًا أَفَحَسِبَ الَّذِينَ كَفَرُوا أَنْ يَتَّخِذُوا عِبَادِي مِنْ دُونِي أَوْلِيَاءَ ۚ إِنَّا أَعْتَدْنَا جَهَنَّمَ لِلْكَافِرِينَ نُزُلًا

Inki Ankho'n Par Meri Yaad Se Parda Pada Hua Tha Aur Wo Sun Bhi Nahi Sakte The. Kya Phir Bhi Kafiro'n Ka Khayal Hai Ke Mujhe Chhodkar Mere Bando'n Ko Apna Karsaaz Qarar De Le'n? Beskah Hamne Dozaqh Ko Kafiro'n Ki Mehmaani Ke Liye Taiyyar Kar Rakha Hai. ²³⁰

Abh is silsile mein inke nusoos (T: surqhiyo'n ki shakal mein) mulaheza ho'n:

Janab Ahmad Raza Barailwi, Huzoor ﷺ ki talimaat se inheraf karte hue aur Aap ﷺ ki shaan mein ghulu karte hue kehte hain:

Qadar e Kul Ke Naaeb Akbar Kinka Rang Dikhate Ye Hain
Inke Hatho'n Mein Har Kunji Hai Maalik e Kul Kehlaate Ye Hain

Ahmad Raza Barailwi ke sahebzade apne baap ke naqsh e qadam par chalte hue in ashaar ki sharha mein raqamtaraz hain: "Jo nemat tamaam aalam mein kahee'n zaahir hoti hai wo Muhammad ﷺ hi ataa farmate hain. Inhi ke hath mein sab kunjiya'n hain. Allah Ta'ala ke khazane se koi cheez nahi nikalti magar Muhammad ﷺ ke hatho'n se. Huzoor e Akram ﷺ koi baat chhahte hain, wohi hoti hai, iske khilaf nahi hoti. Huzoor ﷺ ki chhahat ko jaha'n mein koi pherne waala nahi hai. ²³¹

Janab Barailwi ke is qaseedey ke mazeed asha'ar suniye

Doobi Naawe'n Tiraate Ye Hain Hilti Neewe'n Jamaate Ye Hain
Jalti Jaane'n Bujhaate Ye Hain Roti Aa'nkhe'n Ha'nsaate Ye Hain
Iske Naaeb Inke Saaheb Haq Se Khlaq Milaate Ye Hain
Shaafe'e Naafe'e Raafe'e Daafe'e Kya Kya Rahmat Laate Ye Hain
Daafe'e YAani HAafiz o Haami Daafe'e Balaa Farmate Ye Hain
Inke Naam Ke Sadqy Jisse Jeete Ham Hain Jalaate Ye Hain
Iska Hukam Jaha'n Mein Naafiz Qabza e Kul Pe Rakhaate Ye Hain ²³²

Janab Ahmad Raza doosre jagah kehte hain: *Koi hukam naafiz nahi hota, mgar Huzoor ke darbar se. Koi nemat kisi ko nahi milti magar huzoor ki Sarkar se!* ²³³

Apne Fataawa mein likhte hain: *Har cheez, har nemat, har muraad, har daulat, deen mein, duniya mein, aqhirat mein, roz e awwal se aaj tak, aaj se abad-abaad tak, jise mili yaa milni hai, Huzoor e Aqas ﷺ ke dast e aqdas se mili aur milti hai.* ²³⁴

Barailwi Firqey ke ek doosre rehnuma likhte hain: Aqaa e do-jaha'n saqhi daata hain aur ham inke mohtaaj hain, to kya wajah hai ke insey istemdaad naa ki jaae? ²³⁵

Doosri jagah kehte hain:

²²⁹ Surah Kahaf: 103-104

²³⁰ Surah Kahaf: 101-102

²³¹ Al Istemdad A'alaa Ajijal al Irtaad by Barailwi: P32-33

²³² Al Istemdad A'alaa Ajijal al Irtaad by Barailwi: P29-30

²³³ Al Aman wal A'ala: P105

²³⁴ Fataawa Razwiya: V1 P577

²³⁵ Mawaaiz e Naeemia: P27 (Pakistan edition)

*Khaliq e Kul Ne Aapko Maalik e Kul Banaa Diya
Dono'n Jaha'n Hain Aapke Qabza o Iqhteyar Mein*

Isi liye Adam عليه السلام ne arsh par Huzoor ﷺ ka naam e paak likha dekha, taakey malum ho ke maalik e arsh Aap hain. ²³⁶

Ek aur jagah naqal karte hain: Huzoor Madina Munawwara mein rekh kar zarrey zarrey ka mushaheda farma rahe hain aur har jagah Aap ka amal dar-aamad aur tasarruf bhi hai. ²³⁷

Barailwiat ke farma'n-rawa Janab Ahmad Raza Sahab Barailwi kehte hain: *Huzoor ﷺ khaleefa a'azam aur zameen o asmaan mein tasarruf farmate hain.* ²³⁸

Janab Ahmad Raza ke ek pairukaar apne mata'a o muqhtada se naqal karte hain ke: Rasool e Akram ﷺ zameeno'n aur logo'n ke maalik hain aur tamaam maqhlugaat ke maalik hain aur Huzoor e Akram ﷺ ke hath mein nusrat aur madad ki kunjiya'n hain aur inhe'n ke hath mein Jannat o Dozaqh ki kunjiya'n hain aur wohi hain jo aqhirat mein izzat ataa farmate hain aur Huzoor e Akram ﷺ museebato'n aur takaleef ko door farmate hain aur wo apni ummat ke muhafiz aur madadgar hain. ²³⁹

Barailwiat ke ek aur rehnuma raqamtaraz hain: Huzoor e Aqdas ﷻ Allah Ta'ala ke naaab mutlaq hain. Tamaam jaha'n Huzoor ke tahet tasarruf kardiya gaya, jise jo chhahe'n de'n, jisse jo chhahe'n wapass le'n. ²⁴⁰

Zaidaradarmate hain: (T: same written in original book Page 101 - PDF93)

Tamam zameen inki mulk, tamam Jannat inki jageer hai. ملكوت السموات والارض *Malikus Samawaati wal a'arz* Huzoor ﷺ ke zer e ruan Jannat o naar ki kunjiya'n. Aapke dast e aqdas mein dedi gai. Rizq o khuraak aur har qism ki ataa'e'n Huzoor ﷺ hi ke darbar se taqsim hoti hain. Duniya o aqhirat Huzoor ﷺ ki ataa ka ek hissa hain. ²⁴¹

Barailwi taaefa ke ek mufti, Ahmad Yaar Gujrati apne is aqeede ka izhar you'n karte hain: Saara maamla Huzoor ﷺ hi ke hath kareemaana mein hai, jo chhahe'n jisko chhahe'n de de'n. ²⁴²

Sirf Huzoor e Akram ﷺ hi maalik e kul aur muqhtar e mutlaq nahi, balkey doosre Ambiya Ikram bhi maqhlouq ke androoni halaat aur inki arwaah par tasarruf kar sakte hain aur inko qudrat o quwwat haasil hai, jisse maqhlouq ke zahir par tasarruf kar sakte hain. ²⁴³

Ambiya o Rusul ke alaawa Sahaba Ikram ﷺ bhi Jannat o dozaqh ke maalik hain, chunache: Barailwiat ke Imam Ahmad Raza Sahab mauzoo riwayat ka sahara lete hue raqamtaraz hain: Roz e qiyamat Allah Ta'ala sab aglo'n, pichlo'n ko jama farmatega aur 2 mimbar e noor laakar arsh ke daahine baa'e'n bichaae jaa'e'nge. In par 2 shaqs cadhe'nge: daahine waala pukarega: Aye Jamat e Maqhlouqh, jisne mujhe pehchaana isne pehchaana aur jisne naa pehchaana to main Rizwan daarogha e bahisht hu'n. Mujhe Allah Ta'ala ne hukam diya hai ke Jannat ki kunjiyaa'n Muhammad ﷺ ke suprad kar du'n aur Muhammad ﷺ ne hukam diya hai ke Abu Bakar ﷺ aur Umar ﷺ ko do, ke wo apne dosto'n ko Jannat mein daqhil kare'n. Suntey ho Gawaah ho jao!

Phir baa'e'n waala pukaarega. Aye Jama'at e Maqhlouq! Jisne mujhe pehchaana isne pehchaana aur jisne naa pehchaana to main Maalik, daarogha e dozaqh hu'n. Mujhe Allah Ta'ala ne hukam diya hai ke dozaqh ki kunjiya'n Muhammad ﷺ ko suprad kardun aur Muhammad ﷺ ne hukam diya ke Abu Bakar ﷺ aur Umar ﷺ ko du'n, ke wo apne dushmano'n ko Jahannam mein daqhil kare'n. ²⁴⁴

²³⁶ Mawaaiz e Naeemia: P41

²³⁷ Mawaaiz e Naeemia: 336

²³⁸ Fataawa Razwia: V6 P155

²³⁹ Anwar e Raza: P240 (Maqaala Ejaz Barailwi)

²⁴⁰ Bahar e Shariat by Amjad Ali: V1 P15

²⁴¹ Bahar e Shariat by Amjad Ali: V1 P15

²⁴² Jaa al Haq by Ahmad Yaar Barailwi: V1 P195

²⁴³ Jaa al Haq by Ahmad Yaar Barailwi: V1 P195-196

²⁴⁴ Al Aman wal A'ala by Ahmad Raza: P57

Phir apne (T: Ahmad Raza Khan) tashe'e (T: Shia hone ka) saboot dete hue taqiyya ka libaada utaarte hue Hazrat Ali ؑ ke mutalliq zikar karte hain: Hazrat Ali ؑ qaseem dozaqh hain, yaani wo apne dosto'n ko Jannat aur A'adaa ko dozaqh mein daaqhil farmae'nge. ²⁴⁵

Janab Ahmad Raza Barailwi, Shaikh Abdul Qadir Jeelani ki shan mein ghulu karte hue mushrikaana aqeede ki you'n wazaahat karte hain:

*Zee Tasarruf Bhi Hai Mazoon Bhi Muqhtar Bhi Hai
Kaar e Aalam Ka Mudabbir Bhi Hai Abdul Qadir* ²⁴⁶

Mazeed irshad hota hai:

*Jalaade Jalaade Kufr o Ilhaad
Ke Tu Mohi Hai Tu Qaatil Hai Ya Ghous
Khuda Se Le'n Ladaai Wo Hai Mo'oti
Nabi Qasim Hai Mausul Hai Ya Ghous* ²⁴⁷

Aagey chal kar farmate hain:

*Aye Zil e Ilaah Shaikh Abdul Qadir
Aye Bandah e Panah Shaikh Abdul Qadir
Mohtaaj o Gadaaem Tu Zut Taaj o Kareem
Shai-an Lillah Shaikh Abdul Qadir* ²⁴⁸

Zil e Ilaah (T: Khuda kaa saaya, Naaeb e Khuda)

Ek aur jagah aur you'n goya hote hain: *Aye Abdul Qadir, aye fazal karne waale, baghair maa'nge saqhawat karne waale, aye inaaam o ikram ke maalik, tu buland o azeem hai. Ham par ehsan farma aur saail ki pukar ko sunle. Aye Abdul Qadir hamari Ahmad Razazuo'n ko poora kar.* ²⁴⁹

Ahmad Raza Sahab doosre jagah gul-fishaani farmate hain: *Abdul Qadir ne apna bistar arsh par bichaa rakha hai aur arsh ko farsh par le aate hain.* ²⁵⁰

Ek aur jagah likhte hain: *Ahle Deen Ramughees Abdul Qadir.* ²⁵¹

Mazeed suniye: *Ahad se Ahmad aur Ahmad se tujhko, Kun aur sab Kun-Fayakoon haasil hai Ya Ghous.* ²⁵²

Barailwi Hazraat apne mushrikaana aqaaed ko sabit karne ke liye Shaikh Jeelani رحمه الله عليه ki taraf jhoot mansoob karte hue likhte hain ke aap farmaya karte the: Allah ne mujhe tamaam qutbo'n ka sardar banaya hai. Mera hukam har haal mein jaari o saari hai. Aye mere mureed! Dushman se mat ghabra. Main muqhalif ko halak kar dene waala hu'n. Asmaan o zameen mein mera da'nka bajta hai. Main bahot buland rutbe par faaez hu'n. Allah Ta'ala ki saari mamlekat mere zer e tasarruf hai. Mere tamaam auqaat har qism ke aib se paak o saaf hain. Poora aalam har dam meri nigah mein hai. Main Jeelani hu'n, Mohiuddin mera naam, mere nishan pahado'n ki chotiyo'n par hain. ²⁵³

Ek aur iftera suniye: Tamam ahle zaman ki bage'n mere suprad hain, jise cahu'n ata karu'n yaa mana karu'n. ²⁵⁴

²⁴⁵ Al Aman wal A'ala by Ahmad Raza: P57

²⁴⁶ Hadaaeq Baqshish by Barailwi: P28

²⁴⁷ Hadaaeq Baqshish by Barailwi: P125-126

²⁴⁸ Hadaaeq Baqshish by Barailwi: 182

²⁴⁹ Hadaaeq Baqshish by Barailwi: 179

²⁵⁰ Hadaaeq Baqshish by Barailwi: 184

²⁵¹ Hadaaeq Baqshish by Barailwi: 179

²⁵² Hadaaeq Baqshish by Barailwi: 179

²⁵³ Az Zam Zamatul Qmariya Fiz Zab A'an al Qamar: 356

²⁵⁴ Khalis ul Eteqaad by Barailwi: P49

Janab Barailwi Abdul Qadir Jeelani ki janib ek aur jhut mansub karte hue kehte hain ke inho'n ne farmaya: Logo'n ke dil mere hath mein hain, main cahu'n to apni taraf mutawajje kar lu'n aur cahu'n to pher du'n.²⁵⁵

Ahmad Raza Khan ke ek aur pairukaat ka aqeeda mulaheza keejiye:

Looh e Mahfooz Mein Tashiyat Ka Haq Hai Haasil

Mard Se Aurat Banaa Dete Hain Ghous al Aghwaas

Is sher ki tashreeh bhi Barailwi Hazraat ki zubani suniye: Shaikh Shahabuddin Soharwardi raziallhu ta'ala anh, jo silsila soharwardiya ke Imam hain. Aapki waleda maajeda Huzoor Ghous us Saqalain raziallahu ta'ala ahn ke walid e maajid ki khidmat mein haazir huee'n aur a'arz kiya ke Huzoor dua farmae'n, mere ladka paida ho. Aapne looh e mahfooz mein dekha, isme ladki marqoom thi. Aapne farmadiya ke teri taqdeer mein ladki hai. Wo BiBi ye sunkar wapas huee'n, raasta mein Huzoor Ghous e Aazam raziallahu ta'ala anh mile. Aapke istefssar par inho'n ne saara maajra bayan kiya. Huzoor ne irshad farmaya, jaa tere ladka hoga. Magar waza'a hamal ke waqt ladki paida hui. Wo BiBi bargaah e ghousiyat mein is maulood ko lekar aae'n, aur kehne lagee'n, Huzoor ladka maa'ngu'n aur ladki mile? Farmaya yaha'n to laao aur kapda hataa kar irshad farmaya dekho to ye ladka hai ya ladki? Dekha to ladka! Aur wo yehi Shahbuddin Soharwardi alaihir rahma the. Aapke huliye mubaraaka mein hai ke aapki pistan mils aurato'n ke thee'n.²⁵⁶

Yehi muttabe'e barailwiat ek aur waqea naqal karte hain, jiska khulasa ye hai ke ek shaqs ki taqdeer mein maut thi. Shaikh Jeelani ne iski taqdeer ko badal kar muqarrarh waqt par marne se bacha liye.²⁵⁷

Janab Ahmad Raza Barailwi apni kitab mein naqal karte hain: *Hamare Shaikh Syedna Abdul Qadir raziallahu ta'ala anh apni majlis mein barmula (T: Khullam-Khulla, E'elaaniya) zameen se buland kurrah hawa par masti farmate aur irshad karte: Aftaab tulu nahi hota, yaha'n tak ke mujh par salam kare. Naya saal jab aata hai, mujh par salam karta aur mujhe khabar deta hai. Jo kuch isme hone waala hai. Naya hafta jab aata hai, mujh par salam karta hai aur mujhe khabar deta hai jo kuch isme hone waala hai. Naya din jo aata hai, mujh par salam karta hai aur mujhe khabar deta hai, jo kuch isme hone waala hai.*²⁵⁸

Aur ye iqhteyaraat Shaikh Jeelani tak hi mehdood nahi hain, balkey doosre auliya o mashaeqh e tasawwuf bhi khuda ki khudai mein shareek hain. Wo in sifaat se mutsaf aur in taaqato'n ke maalik hain.

Chunache Ahmad Raza Barailwi ke sahebzaade irshad karte hain: Beshak sab peshwa, Auliya, Ulama apne apne pairuo'n ki shifa-at karte hain aur jab inke pairukaar ki ruh nikalti hai, jab munkar nakeer issey sawal karte hain, jab iska hashar hota hai, jab iska naama e amaal khulta hai, jab issey hisab liya jaata hai, jab iske amal tultey hain, jab sirat par chalta hai, har waqt har haal mein iski nighbaarni karte hain. Kisi jagah issey ghafil nahi hote aur tamaam aaimma mujtahideen apne pairuo'n ki shafa-at karte hain aur duniya qabar o hashar har jagah saqhtiyon ke waqt nighdaasht farmate hain, jab tak wo siraat par se paar naa ho jaae'n.²⁵⁹

Asmaan se zameen tak abdaal ki mulk hai aur aarif ki mulk arsh se farsh tak.²⁶⁰

Khud Janab Barailwi farmate hain: *Auliya ki wustaat (T: Waseela, Zariya) se khalq ka nizam qaaem hai.*²⁶¹

Aur suniye: Auliya Ikram murdey ko zinda kar sakte hain, maadar zaad andhey aur kodhi ko shifa de sakte hain aur saari zameen ko ek qadam mein tai karne par qadir hain.²⁶²

²⁵⁵ Hikayaat e Razwia by Barakati Manqula A'an (al Mafuzat) by Barailwi: P125

²⁵⁶ Bagh e Firdaus by Ayyub Ali Rizwi al Barailwi: P26 (Printed in Baraili)

²⁵⁷ Bagh e Firdaus by Ayyub Ali Rizwi al Barailwi: P26

²⁵⁸ Al Aman wal A'ala by Barailwi: P109

²⁵⁹ (Al Istemdad) al Hawamish: P 35-36

²⁶⁰ (Al Istemdad) al Hawamish: P 35-36

²⁶¹ Al Aman wal A'ala by Barailwi: P34

²⁶² Al Hikayaat e Razwia: P44

Ghous har zamaana mein hota hai, iske baghair zameen o asmaan qaem nahi reh sakte. ²⁶³

Barailwi Sahab ke ek pairukaar likhte hain: Auliya Ikram apne mureedo'n ki madad farmate aur apne dushmano'n ko halak karte hain. ²⁶⁴

Inke mashoor Mufti Ahmad Yaar Gujrati gohar afshaani karte hain: Auliya Ikram ko Allah se ye qudrat mili hai ke choota hua teer wapas kar le'n. ²⁶⁵

Yehi Mufti Sahab raqamtaraz hain: Aulia ko qabar ki makkhi to kya, aalam palat dene ki taaqat hai, magar tawaaje nahi dete. ²⁶⁶

Barailwiat ke ek aur rehnuma likhte hain: Zahir qazaae mua'allaq tak aksar auliya ki rasaai hoti hai. ²⁶⁷

Ek doosre Barailwi Sahab irshad farmate hain: Auliya ka tasarruf o iqhteyar marne ke baad aur ziyada ho jaata hai. ²⁶⁸

Ye hain ghairullah ke bare mein inke aqaaed, inho'n ne apni duao'n aur talabgaariyo'n mein doosre hastiyo'n ko bhi shareek kar liya aur Allah Ta'ala ki isfaat aur iske iqhteyaraat o tasarrufaati iski maqhlouq mein taqseem kar diye hain. Halaa'nke shariat e Islamia mein karsaaziyo'n aur be-niyaziyo'n ka tasawwur sirf Allah Ta'ala tak hi mehdood hai.

Barailwi Hazraat ne apne Auliya ko wo tamaam iqhteyaraat tafweez kar diye, jo esaai Hazrat Esa عليه السلام, yahoodi Hazrat Uzair عليه السلام aur mushrikeen e Makkah laati, hubal, uzza aur manaati waghaira mein samajhte the.

أَفْ لَكُمْ وَلِمَا تَعْبُدُونَ

Ye mat samjhiye ke Barailwiat ke Imam Janab Ahmad Raza Khan Sahab ka in khudai iqhteyarat mein koi hissa naa tha. Wo bhi doosre auliya ki tarha Raaziqh, Daata, Shaafi, Ghous, Muqhtar, Qaadir e Mutlaq, Haajat-rawa aur Mushkil Khusha the. Inki sifaat mulaheza keejiye.

Barailwiat ke ek pairukaar apne haadi o murshad ki shaan e baala sifaat mein apni kitab Madaaeh A'ala Hazrat mein naghma sira hain:

Yaa Syedi, Yaa Murshidi, Yaa Maaliki, Yaa Shafai Aye Dastageer Rehnuma Yaa Syedi Ahmad Raza
Andho'n Ko Beena Kar Diya Behro'n Ko Sunwaa Kar Diya Deen e Nabi Zinda Kiya Yaa Syedi Ahmad Raza
Amraaz e Ruhaani o Nafsaani Ummat Ke Dar Tera Darush Shifa Yaa Syedi Ahmad Raza ²⁶⁹

Yehi mureed apne peer o shaikh Janab Ahmad Raza ke saamen ajz o niyaz karte hue aur apna daman phaila kar you'n pukarta hai:

Mere Aqa Mere Data Mujhe Tukda Miljaae Deer Se Aas Lagae Hai Ye Kutta Tera
Apni Rahmat Se isey Karle Qubool Aye Piyaare Nazar Mein Laaya Hai Ye Chadar Ye Kameena Tera
Is Abeed Rizwi Par Bhi Karam Ki Ho Nazar Bad Sahi, Chor Sahi, Hai To Wo Kutta Tera ²⁷⁰

Aur suniye Janab Ahmad Raza Khan Barailwi ke ek aur mo'otaqid irshad karte hain

²⁶³ Al Hikayaat e Razwia: P102

²⁶⁴ Al Hikayaat e Razwia: P29 (Printed Lahore)

²⁶⁵ Jaa al Haq by Ahmad Yar: P197

²⁶⁶ Rasool al Kalam by Didar Ali Barailwi: P25 (Printed Lahore)

²⁶⁷ Bahar e Shariat: V1 P6

²⁶⁸ Fataawa Naeemia: P249

²⁶⁹ Madaeh A'ala Hazrat by Ayyub Rizwi: P5

²⁷⁰ Madaeh A'ala Hazrat by Ayyub Rizwi: P4-5

Qiyamat Mein Mafr Ki Munkiro Tadbeer Kya Sochi? Ke Hoga Ghoomta Koda Imam Ahle Sunnat Ka²⁷¹

Kisse Kare'n Fariyad Khudai Maalik o Maula Teri Tere Siwa Hai Kaun Hamara Hami e Sunnat A'ala
Duhai Hazrat

Bheek Sadaa Mu'n Maa'ngi Paai Der Kyou'n Is Baar Mere Karee, Saqhi, Ann-Daata Haami Sunnat A'ala
Lagaai Hazrat

Kabse Khade Hain Hath Pasaare Banda Naqwaz Gada Abh To Karam Ho Jaae Haami Sunnat A'ala Hazrat²⁷²
Bichaare

Aur suniye:

Wohi Fariyad Ras Hai Be Kaso'n Ka Wohi Mohtaj Ka Haaajat Rawa Hai
Sitaara Kyou'n Naa Mera Ooj Par Ho Idhar Aaqa Idhar Ahmad Raza Hai
Mujhe Kya Khauf Ho Wazan e Amal Ka Himayat Par Mera Haami Tulaa Hai²⁷³

Barailwiat ke ek doosre shaer ka aqeeda:

Meri Kashti Padhga Ma'ndjhaar Mein De Sahara Ek Zara Ahmad Raza
Chaar Jaanib Mushkile'n Hain Ek Main Aye Mere Mushkil Kusha Ahmad Raza
Laaj Rakhle Mere Phaile Haath Ki Aye Mere Haaajat Rawa Ahmad Raza
Jholiya'n Bharde Meri Daata Mere Hu'n Tere Dar-ka Gadaa Ahmad Raza²⁷⁴

Chand aur asha'ar naqal karke ham apni is bahes ko samet-te hain

Barailwiat ke ek aur shaer apne mazhab ke aqaaed ki wazaahat karte hue naghma sira hain:

Ghous o Qutb Auliya Ahmad Raza Hai Mera Mushkil Kusha Ahmad Raza
Dono'n Aalam Mein Hai Tera Asra Haa'n Madad Farma Shah Ahmad Raza
Tu Hai Data Aur Main Mangta Tera Main Tera Hu'n Tu Mera Ahmad Raza²⁷⁵

Qareen Ikram! Mulaheza farmaiye, kya ye aqaaed Quran e Kareem ki waazeh ayaat se istehza (T: Tamasqhur, mazaqh udaana) ke mutaradif nahi hain? Kya inme aur Kitab o Sunnat mein koi mutabeqat hai? Kya insey ye baat acchi tarha wazeh nahi ho jaati ke in hazraat ka maqsad mushrikaana aqaaed aur daur e jahiliyyat ke ifkaar ki nashar o ashaa-at hai? Kya mushrikeen e Makkah ka aqaaed in aqaaed se abtar (T: muntashir, kharaab-khasta) the?

Is silsile mein ham yakta e asr, fareed dahar aur barre sagheer ke mufassir o muhaddis Allama Nawab Siddiq Hasan Khan رحمه الله عليه ki tafseer Fathul Bayan ki ibaaarat zikar karna munasib samajhte hain.

Nawab Siddiq Hasan رحمه الله عليه farman e khudawandi **قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ** ki tafseer karte hue farmate hain:

Is ayat e kareema mein in logo'n ke liye saqht waeed hai, jinho'n ne masaaeb ke waqt Nabi ﷺ ko pukarna apna aqeeda bana liya hai. Kyou'nke Quran e Kareem ne badi fusaahat se ye bayan farmadiya hai ke takaleef o masaaeb mein madad karna Allah Ta'ala ke iqhteyar mein hai. Ambiya o Saleheen ka bhi wo madadgar hai. Is

²⁷¹ Baagh e Firdaus by Ayyub Rizwi: P4

²⁷² Madaeh A'ala Hazrat by Ayyub Rizwi: P23

²⁷³ Madaeh A'ala Hazrat by Ayyub Rizwi: P54

²⁷⁴ Naghma Ar Ruh by Ismail Rizwi: P44-45

²⁷⁵ Noor M. Azmi: P47-47

ayat mein bhi Allah Ta'ala ne apne Rasool ﷺ ko khukam diya hai ke wo apni ummat se waashgaaf (T: Chamkte hue) alfaz mein keh de'n ke main apni zaat ke liye bhi nafa o nuqsan ka malik nahi hu'n. Quran to ye batla raha hai ke Nabi e Akram ﷺ ko apni zaat ke liye bhi nafa o nuqsan ka iqhteyar nahi hai, phir wo muqhtar e kul kyou'nkar ho sakte hain?

Aur phir jab Khatim un Nabiyyeen ﷺ ko ye khudai iqhteyar hasil nahi hain, to baaqi maqhlooq mein se kisi ko hajat rawa aur mushkil kusha kaise maana jaa sakta hai?

Ta'ajjub hain in logo'n par, jo in bando'n ke saamne daaman phailate aur inse apni hajate'n maa'ngte hain, jo mano'n mitti taley dafan hain.

Wo ish sharik se baaz kyou'n nahi aate aur Allah Ta'ala aur iske Rasool Allah ﷺ ki talimaat par kyou'n dehan nahi dete?

Kab inhe'n **قُلْ هُوَ اللَّهُ أَحَدٌ** ki saheeh tafseer kai lm hoga?

Ye log kab لا اله الا الله ke saheeh mafhoom se aashna ho'nge?

Aur sitam balaae sitam hai ke ilm o fazal ke dawedaraan inke waezeen o ulama jinhe'n awam ne sacche rehnuma samajh rakha hai. Wo inhe'n in mushrikaana aur daur e jahiliyyat ke tasawwuraat o amaal se kyou'n nahi rokhte?

Inho'n ne apni zubano'n par mohar kyou'n lagaa rakhi hai?

Inke aqaaed to daur e jahiliyyat ke mushriko'n se bhi bad-tar hain. Wo to apne ma'abudo'n ko Allah Ta'ala ke darbar mein faqat sifarishi samajhte the, magar inho'n ne to tamam khudai iqhteyarat apne buzrugon ko ataa kar diye hain. Ye log Allah Ta'ala ki bajae barah e raast apne buzrugon se madad o ma'aunat maa'ngte hue zara saa bhi khouf mehsoos nahi karte. Shaitan ne inke azhaan (T: zehno'n) mein apne afkar utaar liye hain. Wo shaitan ki pairwee karte chale jaa rahe hain aur inhe'n iski khabar nahi. Wo samajh rahe hain ham neki ke raaste par gaamzan hain, halaa'nke wo shaitan ki aa'nh ko thanda kar rahe hain aur iski khushi ka samaan muhiyya kar rahe hain. Inna Lillahi Wa Inna Ilaihi Rajeeon. ²⁷⁶

Aur sabse aqhir mein ham Shaikh ul Islam Imam Ibne Taimiyya رحمه الله عليه ki ibaaarat naqal karte hain:

Shaikh ul Islam farmate hain ke: Hazrat Bayazeed Bastami kaha karte the, maqhlooq ka maqhlooq se isteghaasa karna bilkul aise hi hai, jiase koi gharq hone waala shaqs doosre gharq hone waale se madad talab kare.

Shaikh Abu Abdullah al Quraishi kehte hain ke: Maqhlooq ka maqhlooq se iteghasa karna is tarha hai jaise ke koi qaidi doosre qaidi se rihaai talab kare.

Phir Musa عليه السلام apni dua mein farmaya karte the: Aye Allah tuhi tamaam tareefo'n ka haqdaar hai ham aapke saamne hi apni haajato'n ko pesh karte hain. Sirf tuhi moeen o madadgar hai. Tuhi maqhlooq ki fariyad rasi par qadir hai, ham tujh par tawakkal karte hain. Nafa o nuqsan sirf tere hath mein hai.

Salaf o saleheen mein se koi buzrug bhi ma-fauq al qudrat ashia se isteghase ko jaez nahi samajhta hai. ²⁷⁷

²⁷⁶ Fathul Bayan by Nawab Siddiq Hasan Khan: V4 P225

²⁷⁷ Fataawa Shaikh ul Islam: V1 P112

Barailwi Hazraat ka ye aqeeda guzishta aqeede ka laazmi juz hai, kyou'nke inteqal ke baad sirf wohi shaqs maqhllooq ki daadrasi o dastageeri kar sakta hai, jo inki pukaar ko sun sakta ho. Mazhab e Barailwiat ka apne buzrug'o'n ke bare mein ye eteqaad hai ke wo apne mureedo'n ki nidaa ko sunte aur inki madad ke liye paho'ncte hain. Khuwah inka mureed is duniya ke kisi goshey se bhi pukaare. Isi buniyad par ye kehte hain: Auliya Ikram apni qabaro'n mein hayat e abadi ke sath zinda hain. Inke ilm o idraak o sama'a o basar pehle ki ba-nisbat bahot qawi hain.²⁷⁸

Yaani marne ke baad inke sunney aur dekhne ki quwwat aur ziyada tez ho jaati hai. Is liye ke wo apni zindagi mein asbab ke taabey the, magar marne ke baad wo in asbab se be-niyaz ho jaate hain. Chunache is ghair islami falsafe ki wazahat karte hue Barailwiat ke ek Imam naqal karte hain: Beshak paak jane'n jab badan ke ilaqo'n se juda hoti hain, alam e baala se mil jaati hain, to sab kuch aise dekhti sunti hain, jaise yaha'n haazir hain.²⁷⁹

Mazhab e Barailwiat ke ek aur pairukar likhte hain:

Murdey sunte hain aur mehbubeen ki wafat ke baad madad karte hain.²⁸⁰

Ek aur Barailwi alim e deen raqamtaraz hain:

Shaikh Jeelani har waqt dekhte hain aur har ek ki pukar sunte hain, Auliya Allah ko qareeb aur baeed ki cheeze'n sab baraabar dikhaai deti hain.²⁸¹

Aur khud Barailwiat ke Imam Janab Ahmad Raza Khan naqal karte hain:

*Murdey sunte hain ke Khitaab²⁸² isi se kiya jaata hai, jo sunta ho.*²⁸³

Barailwiat ke Khan Sahab ne apni kutub mein bahot si Israeli hikayate'n aur afsaanwi qisse kaha'niya'n naqal ki hain. Jinse wo sabit karna chhahte hain ke buzrugan e deen naa sirf ye ke marne ke baad sunte hain, balkey kalam bhi karte hain. Chunache irshad karte hain:

Syed Ismail Hazrami ek qabarstan se guzre to murdo'n par azaab ho raha tha. Aapne dua karke inpar se azab uthwaadiya. Ek qabar se awaz aai, Hazrat! Mujhse azab nahi utha. Aapne dua farmai issey bhi azab uthaa liya gaya (muqhlisan).²⁸⁴

Barailwi firqa ke ek aur Imam ka ghair islami falsafa samaa-at farmaiye. Irshad hota hai:

Ya Ali Ya Ghous kehna jaez hai, kyou'nke Allah ke piyare bande barzaqh mein sun lete hain.²⁸⁵

Janab Ahmad Raza Barailwi ye aqeeda rakhte hain ke Ambiya o Auliya par maut taari nahi hoti, balkey inhe'n zinda hi dafna diya jaata hai aur inki qabar ki zindagi duniya ki zindagi se ziyada qawi aur Afzal hoti hai.

Janab Barailwi Ambiya Ikram عليه السلام ke mutalliq farmate hain:

*Ambiya Ikram عليه السلام ki hayat e haqeeqi hasi o duniyawi hai. Inki tasdeeq wada ilaahi ke liye mahez ek aan ki aan maut taari hoti hai. Phir fauran inko waise hi hayat ataa farmadi jaati hai. Is hayat par wohi ehkam e deenwiya hain, inka tarka baa'nta naa jaaega, inki azwaaj ka nikah haram, nez azwaj e mutahherat par iddat nahi. Wo apni quboor mein khaate peetey, namaz padhte hain.*²⁸⁶

²⁷⁸ Bahar e Shariat by Ajmad ali: P58

²⁷⁹ Bahar e Shariat by Ajmad ali: P18-19

²⁸⁰ Ilm al Quran by Ahmad Yar: P189

²⁸¹ Azillah Azlaalah by Mufti Abdul Qadir: P67 (Printed Lahore)

²⁸² Nabi ﷺ chaad ko khitab karke farmaya karte the: Rabbi wa Rabbukallah isi tarha Nabi ﷺ jab safar ka irada farmate to zameen ko muqhatib hokar farmaya karte the, Yaa a'arz Rabbi

Wareek Auzubillah Min Shirk, bharehaal zaroori nahi ke khitab isey hi kiya jae jo sunta hai.

²⁸³ Fataawa Rizwia: V4 P227

²⁸⁴ Hikaayat e Rizwia: P57

²⁸⁵ Fataawa Nooria by Noorullah Qadri: P527

²⁸⁶ Al Malfuzaat by Barailwi: V3 P276

Ek aur Sahab irshad farmate hain: Ambiya Ikram 40 din qabar mein rehne ke baad namaz padhna shuru kar dete hain. ²⁸⁷

Mazeed suniye: Ambiya Ikram apni qabar mein zinda hain. Wo chalte phirte hain, namaz padhte aur kalam karte hain aur maqhlouq ke muamelaat mein tasarruf farmate hain. ²⁸⁸

Nabi e Kareem ﷺ ki tauheen ka irtekar karte hue inho'n ne apni kitub mein likha hai ke Aap ﷺ ko jab Sahaba رضي الله عنه ne dafan kiya to Aap ﷺ zinda the. Chunache Janab Barailwi irshad karte hain: Qabar Shareef mein utaarte waqt Huzoor ﷺ Ummati Ummati farma rahe the. ²⁸⁹

Janab Barailwi ke muttabe ka farman suniye: Jis waqt Huzoor ﷺ ki Ruh e Aqdas qabz ho rahi thi, is waqt bhi jism mein hayat maujood thi. ²⁹⁰

Mazeed suniye: Hamare ulama ne farmaya ke Huzoor عليه السلام ki zindagi aur wafat mein koi farq nahi. Apni ummat ko dekhte hain aur inke halaat o niyyat aur irade aur dilki baato'n ko jaante hain. Ye Aap ﷺ ko bilkul zahir hain. Inse poshida nahi. ²⁹¹

Ek aur Barailwi imam tehreer karte hain:

3 roz tak Rauza shareef se baraabar paa'ncho'n waqt azan ki awaaz aati rahi. ²⁹²

Nez irshad hota hai:

Jab Hazrat Abu Bakar رضي الله عنه ka janazah hujra Mubarak ke saamne rakha gaya to awaz aai: ادخلوا الحبيب الى الحبيب yaani dost ko dost ke paas le aao. ²⁹³

Ye wasf sirf Ambiya Ikram عليه السلام tak hi mehdood nahi hai, balkey buzrugan e deen bhi is rutbe ke haamil hain, chunache irshad hota hai:

Allah Ta'ala ke wali marte nahi, balkey ek ghar se doosre ghar muntaqil hote hain. Inki arwaah sirf ek aan ke liye khurooj karti hain, phir isi tarha jism mein hoti hain jis tarha pehle thee'n. ²⁹⁴

Barailwat ke Imam e Akbar bhi isi aqeede ka izhar karte hue raqamtaraz hain:

Auliya ba'ad al wisaal zinda aur inke tasarrufaat o karamaat paa'indah aur inke faiz badastoor jaari aur ham ghulaamo'n, khaadimo'n, mehboobo'n, mo'otaqido'n ke sath wohi imdad o a'anaat saari. ²⁹⁵

Inke ek aur pairukaar ka irshad suniye. Naqal karte hain: Auliya Allah ki maut misl khuwab ke hai. ²⁹⁶

Janab Khan Sahab Barailwi farmate hain:

Auliya Ikram apni qabaro'n mein pehle se ziyda samee o basar rakhte hain. ²⁹⁷

Mazeed naqal karte hain:

Allah Ta'ala ke piyare zinda hain agar che mar jaae'n. Wo to ek ghar se doosre ghar mein badlae jaate hain. ²⁹⁸

Zaraafat (T: Khush Taba'ai, dillagi) taba'a ke liye ek afsaanwi qissa bhi sun lejiye. Ek arif raawi hain:

Makkah..... Makkah Muazzama mein ek mureed ne mujhse kaha, peer o murshid main ka zohar ke baad mar jaau'nga. Hazrat ek ashrafi le'n, adhi mein mera dafan aur aadhi mein mera kafan kare'n. Jab doosre din hua

²⁸⁷ Rasool al Kalam by Didaar Ali: P1

²⁸⁸ Hayat un Nabi ﷺ by Kazmi: P3 (Printed Multan)

²⁸⁹ Risaala Nafi al Fai A'aman Anaa Naburah Kul Shai by Barailwi, Al Mundarja Fee Majmua Rasael Razwia: V17 P 221, Hayat un Nabi ﷺ by Kazmi: P47

²⁹⁰ Hayat un Nabi ﷺ: P104

²⁹¹ Jaa Al Haq: P150-151

²⁹² Badiyah at Tareeq Bayan At Tehqheeq wat Taqleed by Didar Ali

²⁹³ Hayat un Nabi ﷺ: P125

²⁹⁴ Fataawa Naeemiya by Iqtedar bin Ahmad Yaar Barailwi: P245

²⁹⁵ Fataawa Rizwiya: V4 P236

²⁹⁶ Fatawa Naeemiya: P245

²⁹⁷ Hikayat e Rizwiya: P44

²⁹⁸ Ahkaam Quboor Momineen Mundarja Rasael Rizwiya: P243

aur zohar ka waqt aaya, mureed mazkooor ne aakar tawaf kiya, phir Ka'abe se hat kar leta to ruh naa thi. Maine qabar mein utaara: Aa'nkhe'n khol dee'n.

Maine kaha: Kya maut ke baad zindagi hai?

Kaha *حَيَّ وَكَلَّ* محبَّ الله *حَيَّ* main zinda hu'n aur Allah Ta'ala ka har dost zinda hai. ²⁹⁹

Janab Barailwi ne apni ek aur kitab mein unwan baandha hai:

Ambiya o Shuhada aur Auliya apne abdaan ma'a akfaan ke zinda hain. ³⁰⁰

Janab Barailwi ki taraf se ek aur afsana pesh e khidmat hai... kisi buzrug se naqal karte hain: Main mulk e sham se basrah ko jaata tha, raat ko khandaqh mein utra, wazu kiya, 2 raka'at namaz padhi, phir ek qabar par sar rakh kar sogaya. Jab jaaga to sahib e qabar ko dekha. Mujhse gilaa karta hai aur kehta hai: *اَيُّهَا الَّذِي مِنْ دُونِ اللَّيْلَةِ* ³⁰¹ aye shaqs, tune mujhko raat bhar eza di. ³⁰²

Is tarha ke jhootey waqeaat, khana-saaz karamato'n aur qisse kahaniyo'n se inki kutub bhari hui hain. Maloom hota hai, afsaana nigaari mein inki daud lagi hui hai. Har shaqs doosre par sabaqat le jaana cahta hai.

Is mazhab ke ek aur pairukar afsaana nigaari karte hue kisi buzrug ke mutalliq likhte hain: inteqal ke baad inho'n ne farmaya: Mera janaza jaldi le chalo, Huzoor *ﷺ* janaze ka intezaar farma rahe hain. ³⁰³

Is tarha ki Israeli asateer (T: Qissey Kahaaniya'n) aur khud-saqhta waqeaat par inho'n ne apne mazhab ki imaat qaem ki hai.

Abh zara is mushrikaana aqeede ke mutalliq Quran e Kareem ki wazaahat suniye aur mulaheaza farmaiey ke kis tarha se in logo'n ke rag o pai mein shirk ke asaraat saraiyat kar gae hain.

Irshad e Baari Ta'ala hai:

وَمَنْ أَضَلُّ مِمَّنْ يَدْعُو مِنْ دُونِ اللَّهِ مَنْ لَا يَسْتَجِيبُ لَهُ إِلَى يَوْمِ الْقِيَامَةِ وَهُمْ عَنِ دُعَائِهِمْ غَافِلُونَ

Aur Issey Badh Kar Aur Kaun Gumrah Hoga, Jo Allah Ta'ala Ke Siwa Kisi Aur Ko Pukare? Jo Qiyamat Tak Bhi Iski Baat Naa Sune, balkey Inhe'n Inke Pukarne Ki Khabar Tak Naa Ho. ³⁰⁴

Aur Allah Ta'ala irshad farmate hain:

أَيُّشْرِكُونَ مَا لَا يَخْلُقُ شَيْئًا وَهُمْ يُخْلَقُونَ وَلَا يَسْتَطِيعُونَ لَهُمْ نَصْرًا وَلَا أَنْفُسُهُمْ يَنْصُرُونَ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَتَّبِعُكُمْ سَوَاءٌ عَلَيْكُمْ أَدَعَوْتُمُوهُمْ إِنَّ الَّذِينَ تَدْعُونَ مِنْ دُونِ اللَّهِ عِبَادُ أُمثَالِكُمْ فَادْعُوهُمْ فَلْيَسْتَجِيبُوا لَكُمْ إِنْ كُنْتُمْ صَادِقِينَ أَلَمْ يَأْتِ الْيَهُودَ بِهَاظًا أَمْ لَهُمْ آيَةٌ يَتَّبِعُونَ أَمْ أَنْتُمْ صَامِتُونَ إِنَّ وَلِيِّ اللَّهِ الَّذِي نَزَّلَ الْكِتَابَ وَهُوَ يَتَوَلَّىٰ بَهَاظًا لَّهُمْ أَعْيُنٌ يَنْصُرُونَ بَهَاظًا لَّهُمْ أَدَانٌ يَسْمَعُونَ بَهَاظًا قُلْ ادْعُوا شُرَكَاءَكُمْ ثُمَّ كِيدُوا فَلَا تَنْظُرُونَ وَإِنْ تَدْعُوهُمْ إِلَى الْهُدَىٰ لَا يَسْمَعُوا وَتَرَاهُمْ يَنْظُرُونَ إِلَيْكَ وَهُمْ لَا يَسْمَعُونَ نَصْرَكُمْ وَلَا أَنْفُسَهُمْ يَنْصُرُونَ يُنصِرُونَ

Kya (Allah ke sath) Ye Inhe'n Shareek Karte Hain Jo Kisi Cheez Ko Paida Naa Kar Sake'n, balkey Khud Hi Paida Kiye Gae Hain. Wo Inhe'n Kisi Qism Ki Madad Bhi Nahi De Sakte (balke) Khud Apni Hi Madad Nahi Kar Sakte Aur Agar Tum Inhe'n Koi baat Batlaane Ko Pukaro To Tumhari Pairwi Naa Kar Sake'n. Baraabar Hain (dono'n amar tumhare etebaar se) Ke Khuwah Inhe'n Pukaro, Khuwah Khamosh Raho. Beshak Jinhe'n Tum Allah Ko Chhodkar Pukarte Ho To Wo Tumhare Hi Jaise Bandey Hain, So Agar Tum Sacche Ho To Tum Inhe'n Pukaro. Phir Inko Chhahiye Tumhe'n Jawab De'n Kya Inke Pair Hain Jinse Wo Chalte Hain? Kya Inkie Hath Hain, Jinse Wo Kisi Cheez Ko Pakadte Hain? Kya Inki Ankhe'n Hain, Jinse Wo Dekhte Hain? Kya Inke Kaan Hain, Jinse Wo Sunte Hain? Aap

²⁹⁹ Ahkaam Quboor Momineen Mundarja Rasaael Rizwiya: P245

³⁰⁰ Ahkaam Quboor Momineen Mundarja Rasaael Rizwiya: P239

³⁰¹ Ahkaam Quboor Momineen Mundarja Rasaael Rizwiya: P247

³⁰² Ahkaam Quboor Momineen Mundarja Rasaael Rizwiya: P247

³⁰³ Hayat un Nabi *ﷺ*: P46

³⁰⁴ Surah Ahqaaf: 5

☞ Keh Deejiye Ke Tum Apne Sab Shareeko'n Ko Bulaalo, Phir Mere Khilaf Chaal Chalo Aur Mujhe Mohallat Naa do. Yaqeenan Mera Karsaaz Allah Ta'ala Hai Jisne Mujh Par Ye Kitab Naazil Ki Hai Aur Wo Saleheen Ki Karsaazi Karta Hi Rehta Hai Aur Jinko Tum Allah Ke Siwa Pukarte Ho, Wo Naa To Tumhari Hi Madad Kar Sakte Hain Aur Naa Apni Hi Madad Kar Sakte Hain Aur Agar Tum Inhe'n Koi Baat Batlaane Ko Pukaaro To Wo Sun Hi Naa Sake'n Aur Aap Inhe'n Dekhe'nge Ke Goya Aapki Taraf Nazar Kar Rahe Hain Dar Aa'n Haalyeke Inhe'n Kuch Nahi Soojh Raha.³⁰⁵

Allah Ta'ala Quraish e Makkah ke mushriko'n ka aqeeda bayan karte hue irshad farmate hain:

هُوَ الَّذِي يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ حَتَّىٰ إِذَا كُنْتُمْ فِي الْفُلِكِ وَجَرَّتْ بِكُمْ بَرْيَجٌ طَيِّبَةٌ وَفَرَحُوا بِهَا جَاءَتْهَا رِيحٌ عَاصِفٌ وَجَاءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ وَظَنُّوا أَنَّهُمْ أُحِيطَ بِهِمْ دَعَوُا اللَّهَ مُخْلِصِينَ لَهُ الدِّينَ لَئِنْ أَنْجَيْنَا مِنْ هَذِهِ لَنَكُونَنَّ مِنَ الشَّاكِرِينَ

Wohi Allah Jo Tumko Khushki Aur Samandar Mein Liye Liye Phirta Hai, Chunache Jab Tum Kashti Mein Sawar Hote Ho Aur Wo Kashtiya'n Logo'n Ko Hawae Muwafiq Ke Zariye Se Lekar Chalti Hain Aur Wo Log Issey Khush Hote Hain (nagaha'n), Ek Thapeda Hawa Ka Aata Hai Aur Inke Oopar Har Taraf Se Mauje'n Uth-ti Chali Aati Hain Aur wo Samajhne Lagte Hain ke Bas Ham Ghir Gae, To Is Waqt Allah Ko Iske Sath Eteqaad Ko Bilkul Khaalis Karke Pukarte Hain Ke Agar Tuney Hame'n Is Museebat Se Najat Dilaadi To Ham Yaqeenan Badey Shukar Guzaaro'n Mein Se Ho'nge.³⁰⁶

Yaani daur e jahiliyyat ke mushrikeen jab kashti mein sawar hote the aur inki kashti gardab (T: Bha'nwar) mein pha'ns jaati thi. To wo khalisatan Allah Ta'ala ko pukarte the aur inki asal fitrat ubhar aati thi, ke Allah Ta'ala ke siwa koi bhi saheb e tasarruf aur maalik zee-iqhteyar nahi hai. Magar zara in logo'n ki soo-al eteqaadi mulaheza farmae'n ke ye samandar mein ho'n ya khushki ke maqam par, har jagah kabhi Baha ul Haq aur Moinuddin Chishti ka naam lekar aur kabhi doosre buzrug'o'n ko pukar kar ghairullah hi se fariyad karte nazar aate hain. Khud barailwiat ke Imam Khan Sahab Barailwi likhte hain: Jab kabhi maine istea'anat ki, Ya Ghous hi kaha hai.³⁰⁷

Inke aqeede ki tardeed karte hue Hanafi Mufasssir Shaikh Alusi رحمه الله عليه mazkoora ayat ki tafseer bayan karte hue farmate hain: Is ayat se ye baat wazeh ho jaati hai ke mushrikeen is qism ke kathin halaat mein Allah Ta'ala ke siwa kisi ko nahi pukarte the. Magar afsos hai in logo'n par ke mushkil waqt aane par ghairullah ka sahara lete haina ur in hastiyo'n ko pukarte hain, jo naa inki awaz sun sakte hain, naa jawab de sakte hain, naa nafa ke maalik hain, naa nuqsaan ke. Inme se koi Khizar o Iliyas ke naam ki duhai deta hai, koi Abu Hamees aur Abbas se isteghaasa (karta) aura koi apne Imam ko fariyad ke liye pukarta hai. Kisi ko Allah Ta'ala ke saamne hath phailane ki taufeeq nahi hoti.

Mujhe bataiye ke in dono'n tareeqo'n meinse kaun hidayat ke qareeb hai? aur kaun zalaalat aur gumrahi ke daldal mein pha'nsa hua hai? Yaqeenan mushrikeen e Makkah ka aqeed in se behtar tha. In logo'n ne shariat ki muqhalefat aur shaitan ki itteba ko najat ka zaria samajh rakha hai. Khuda sabko hidayat de.³⁰⁸

Isi tarha Misr ke mufakkir o aalim e deen Syed Rasheed Rida Misri is ayat ki tafseer mein likhte hain:

Is qism ki ayaat mein kis qadr wazaahat se bayan kar diya gaya hai ke mushrikeen dushwar aur kathin halaat mein sirf Allah Ta'ala ko pukarte the. Magar is daur ke naam nehad musalamno'n ki aqal ka maatam keejiye, ke wo shadaaed o mushkilaat ke waqt apne ma'abud e haqeeqi ko chhodkar apne ma'abudaan e Badawi, Rifae'e, Dusuqi, Jilaani, Matbuli aur Abu Sare'e waghaira se iteghasa karne mein kisi qism ki haya mehsoos nahi karte.

³⁰⁵ Surah A'araaf: 191-198

³⁰⁶ Surah Yunus: 22

³⁰⁷ Malfuzaat A'ala Hazrat

³⁰⁸ Naqla A'an Al Laadiyat Al Mitiyaat Fee A'adm Sama'a al Amwaat: Muqaddama: P17

Aur bahot saare jhubba-posh, jo dargaho'n ke mujawar bane hue hain aur ghairullah ke naam par cadhaae jaane waale cadhawo'n aur nazar o niyaz ki badaulat aish o ishrat ki zindagi guzaar rahe hain, inhe'n saadah luh afraad ko gumrah karte aur deen faroshi karte hue zara se sharam bhi mehsoos nahi hoti.

Kaha jaata hai ke kuch afrac samandar ke safar mein kashti par sawar hue. Kuch door jaakar kashti bha'nwar mein pha'ns gai. Maut samne nazar aane lagi to inme se har shaqs apne apne peer ko pukarne laga: Aye Badawi, Aye Rifae'e, Aye Jeelani. Inke andar ek Allah ka banda Tauheed Parastbhi tha. Wo tang aakar kehne laga ke Allah insab ko gharq farma, inke andar koi bhi tujhe pehchaanne waala nahi! ³⁰⁹

Allah Ta'ala se dua hai ke wo hame'n seedhi raah par gamzan farmae aur shirk o but-parasti se mehfooz rakhe. Ameen.

Aqeeda Ilm e Ghaib

Ahle Sunnat ka aqeeda ye hai ke tamaam ashiya kai lm faqat zaat e ilaahi ke liye khas hai, alim ul ghaib sirf Allah Ta'ala ki zaat hai. Abmiya Ikram عليه سلام ko bhi kisi shai kai lm is waqt tak haasil nahi hota, jab tak ke in par wahi naazil naa hojaae. Ambiya عليه سلام ke mutalliq ilm e ghaib ka aqeeda rakhna eteraaf e azmat nahi, balkey intehai gumrahi aur zalaalat hai. Seerat e Rasool ﷺ ke waqeaat o haqaaeq ke aur raushan dalaael ke khilaf hai aur naa sirf ye ke isme Kitab o Sunnat ki muqhalefat hai, balkey aqeeda fiqha e hanafi ke bhi muqhalif hai.

Barailwi Hazraat ka ye aqeed hai ke Ambiya o Auliya ko har is waqie kai lm hai, jo ho chuka hai ya hone waala hai. Inki nazar se koi cheez maqhfai nahi, saara aalam inki nazar ke saamne hai. Wo dilo'n ke halaat ko janne waale, har raaz se bakhabar aur tamaam maqhlugaat se waqif hain. Inhe'n qiyamat ka ilm, aane waale din ke halaat ki ittela hoti hai. Rahem e maadr mein jo kuch hai, issey aashna hote hain. Har haazir o ghaaab par inki nazar hoti hai.

Gharz-yeke duniya mein jo kuch ho chuka hai, jo kuch ho raha hai aur jo kuch hone waala hai Auliya se koi cheez bhi poshida nahi hai.

Abhuniye Qurani ayaat aur Allah Ta'ala ke irshadat, jinse wazeh taur par ye sabit hota hai ke ilm e ghaib Allah Ta'ala ki khaas sifat hai. Maqhlooq ka koi fard bhi Allah Ta'ala ki is sifat mein shareek o saajhi nahi hai!

Chunache irshad e Baari Ta'ala hai:

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمَاوَاتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ

Nahi Jaanta Koi Beech Asmano'n Ke Aur Zameen Ke Ghaib Magar Allah. ³¹⁰

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ

Tehqheeq Allah Ta'ala Jaanta Hai Poshida Cheeze'n Asmaano'n Ki Aur Zameen Ki, Tehqheeq Wo Jaanne Waala Hai Seeney Waali Baat Ko. ³¹¹

إِنَّ اللَّهَ يَعْلَمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ وَاللَّهُ بَصِيرٌ بِمَا تَعْمَلُونَ

Tehqheeq Allah Ta'ala Jaanta Hai Poshida Ghaib Asmano'n Ka Aur Zameen Ka Aur Allah Ta'ala Dekhta Hai Jo Kuch Karte Ho Tum. ³¹²

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ وَإِلَيْهِ يُرْجَعُ الْأَمْرُ كُلُّهُ

³⁰⁹ Tafseer al Manaarij: V11 P338-339

³¹⁰ Surah Namal: 65

³¹¹ Surah Faatir: 38

³¹² Surah Hujaraat: 18

Aur Waaste Allah Ta'ala Ke Hain Poshida Cheeze'n Asmano'n Ki Aur Zameen Ki, Yaani Ilm Inka! Aur Taraf Isi Ki Phera Jaata Hai Kaam Saara. ³¹³

نَمَّا الْغَيْبُ لِلَّهِ فَانْتَظِرُوا إِنِّي مَعَكُمْ مِنَ الْمُنْتَظِرِينَ

Siwaae Iske Nahi Ke Ilm Ghaib Waasta Khuda Ke Hai, Pas Intezar Karo, Tehqheeq Main Bhi Sath Tumhare Intezar Karne Waalo'n Mein Se Hu'n. ³¹⁴

Allah Ta'ala ka irshad hai:

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ وَيَعْلَمُ مَا فِي الْبَرِّ وَالْبَحْرِ وَمَا تَسْقُطُ مِنَ وَرَقَةٍ إِلَّا يَعْلَمُهَا وَلَا حَبَّةٍ فِي ظِلْمَاتِ الْأَرْضِ وَلَا رَطْبٍ وَلَا يَابِسٍ إِلَّا فِي كِتَابٍ مُبِينٍ

Aur Paas Iske Hain Kunjiya'n Ghabhi Ki. Nahi Jaanta Inko Magar Wo! Aur Jaanta Hai Jo Kuch Beech Jungle Ke Hai Aur Dariya Ke Hai Aur Nahi Girta Koi Patta, Magar Jaanta Hai Isko Aur Nahi Girta Koi Daana Beech Andhero'n Zameen Ke Aur Naa Koi Khush Aur Naa Koi Geeli Cheez, Magar Beech Kitaab Bayan Karne Waali Ke Hai. ³¹⁵

Aur Farmaya:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Tehqheeq Allah Ta'ala Ke Paas Hai Ilm Qiyamat Ka Aur Utaarta Hai Barish Aur Jaanta Hai Jo Kuch Beech Peto'n Maa'n K eHai Aur Jaanta Nahi Koi Ji Kya Kamaawega Kalko? Aur Nahi Jaanta Koi Ji Kis Zameen Mein Mareyga? Tehqheeq Allah Ta'ala Khabardar Hai. ³¹⁶

Magar Barailwi Hazraat Kitab o Sunnat ke bar-aks ye aqeeda rakhte hain ke Ambiya عليه السلام roz e awwal se roz e aqhir tak ke tamaam ما يكون و ما كان ko jaante, balkey dekh rahe hain aur mushaheda farma rahe hain. ³¹⁷

Mazeed irshad hota hai: Ambiya paidaesh ke waqt hi aarif billah hote hain aur ilm e ghaib rakhte hain. ³¹⁸

Nabi e Aqhiruz Zaman ﷺ ke mutalliq Imam e Barailwiat Janab Ahmad Raza raqamtaraz hai: Nabi ﷺ ko tamam juzi o kulli ilm haasil ho gae aur sabka ehaata farmaliya. ³¹⁹

Ek doosre jagah naqal karte hain:

Looh o qalam ka ilm, jisme tamaam maa kaan wo maa yakoon hai, Huzoor ﷺ ke uloom se ek tukda hai. ³²⁰

Mazeed likhte hain:

Huzoor ﷺ ke ilm anwa'a mein kulliyaat, juziyaat, haqaaeq o daqaaeq, a'awaarif aur ma'arif ke zaat o sifaat e Ilaahi ke mutalliq hain aur looh o qalam kai lm to huzoor ke maktoob e ilm se ek satar aur iske samandaro'n se ek naher hai. Phir baae'n hama wo Huzoor hi ki barkat se to hai. Huzoor kai lm o halam tamaam jaha'n ko muheet hai. ³²¹

Nabi ﷺ ko zaat e ilaahi ki shaano'n aur sifaat e haq ke ehkam aur afaal aur asaar gharz jame'e ashiya ka ilm aur Huzoor ne jame'e uloom awwal o aqhir, zaahir o baatin ka ehata farmaya. ³²²

³¹³ Surah Hood: 123

³¹⁴ Surah Yunus: 20

³¹⁵ Surah Anam: 59

³¹⁶ Surah Luqman: 34

³¹⁷ Ad Daulatul Makkiyah Bil Maadah Al Ghaibiyya: P58 (Lahore Edition)

³¹⁸ Mawaaiz e Naeemiya by Ahmad Yaar: P192

³¹⁹ Ad Daulatul Makkiyah Bil Maadah Al Ghaibiyya: P230

³²⁰ Khalis al Eteqaad by Barailwi: P38

³²¹ Khalis al Eteqaad by Barailwi: P38

³²² Ad Daulatul Makkiyah Bil Maadah Al Ghaibiyya: P210

Janab Barailwi ke ek motaqid irshad farmate hain: Nabi e Paak ﷺ se aalam ki koi shai parda mein nahi. Ye ruh e paak arsh aur iski bulandi o pasti, duniya o aqhirat, Jannat o dozaqh sab par mutalle'e hai. Kyou'nke ye sab isi zaat e jaame'e kamalaat ke liye paida ki gai hain. ³²³

Mazeed likhte hain: Janab Risaalat Ma-aab ﷺ kai lm tamaam malumaat ghaiba o ludniya par muheet hai. ³²⁴

Ek aur barailwi irshad karte hain:

Huzoor ﷺ Allah Ta'ala ko bhi jaante aur tamaam maujudaat, maqhlugaat inke jame'e ahwaal ko batamaam o kamaal jaate hain. Maazi, haal, mustaqbil mein koi shai kisi haal mein ho Huzoor ﷺ se maqhfai nahi. ³²⁵

Ek aur Barailwi mufakkir is par bhi sabaqat le jaate hue you'n goya hai:

Huzoor ﷺ ko Allah Ta'ala ne aisa ilm e ghaib baqhsa ke aap patthar ke dilka haal bhi jaante the to in sarkar ko apne usshaq insano'n ke dilo'n ka pataa kyou'n naa hoga?³²⁶

Mazeed irshad hota hai:

Jis janwar par Sarkar qadam rakhe'n, iski ankho'n se hijab uthaa diye jaate hain. Jis dil ke sar par Huzoor ka hath ho, is par sab ghaaab o hazir kyou'n naa zahir ho jaae? ³²⁷

Khud Imam Barailwi, Sahaba Ikram ﷺ ki zaat par jhoot baa'ndhte hue farmate hain:

Sahaba Ikram ﷺ yaqeen ke sath hukum lagaate the ke Rasool Allah ﷺ ko ghaib ka ilm hai. ³²⁸

Quran e Kareem ki sareeh muqhalefat karte hue Barailwi ka ye aqeeda hai ke Huzoor ﷺ ko in 5 maqhfai umoor ka bhi ilm tha, jo Quran ayaat ke mutabiq Allah Ta'ala ke sath khaas hain.

Chunache irshad e Baari Ta'ala Hai:

إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنَزِّلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ ط وَمَا تَدْرِي نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ط وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ ۚ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ

Tehqheeq Allah Ta'ala Ke Paas Hai Ilm Qiyamat Ka Aur Utaarta Hai Barish, Aur Jaanta Hai Jo Kuch Beech Peto'n Maa'n Ke Hai Aur Nahi Jaanta Koi Ji Kya Kamaawega Kalko? Aur Nahi Jaanta Koi Ji Kis Zameen Mein Marega? Tehqheeq Allah Ta'ala Janne Waala Khabardar Hai. ³²⁹

اللَّهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ أُنْثَىٰ وَمَا تَغِيصُ الْأَرْحَامُ وَمَا تَزْدَادُ ط وَكُلُّ شَيْءٍ عِنْدَهُ بِمِقْدَارٍ ۚ عَالِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيرُ الْمُتَعَالِ

Allah Ta'ala Jaanta Hai Jo Kuch Ke Uthaati Hai Har Aurat, Aur Jo Kuch Ke Kam Karte Hain Raham Aur Jo Kuch Badhaate Hain Aur Har Cheez Nazdeek Iske Andaaize Par Hai. Janne Waala Hai Poshida Ka Aur Zahir Ka Badaa Buland. ³³⁰

إِنَّ السَّاعَةَ آتِيَةٌ أَكَادُ أُخْفِيهَا لِنُجْزِيَ كُلَّ نَفْسٍ بِمَا تَسْعَىٰ

Tehqheeq Qiyamat Aane Waali Hai. Nazdeek Hai Ke Chupaa Daalu'n Main Isko, taakey Badla Diya Jaae Har Jee Sath Is Cheez Ke Ke Karta Hai. ³³¹

Allah Ta'ala Nabi ﷺ ko muqhatib karte hue irshad farmate hain:

سَأَلُونَكَ عَنِ السَّاعَةِ أَيَّانَ مُرْسَاهَا ط قُلْ إِنَّمَا عِلْمُهَا عِنْدَ رَبِّي ط لَا يُجَلِّيهَا لِوَقْتِهَا إِلَّا هُوَ ۖ تَقُلْتُ فِي السَّمَاءِ وَالْأَرْضِ لَا تَأْتِيكُمُ إِلَّا بَعْثَةٌ ۖ يَسْأَلُونَكَ كَأَنَّكَ خَفِيٌّ عَنْهَا ط قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

³²³ Al Kalimatul O'oliya: P 14

³²⁴ Al Kalimatul O'oliya: P56

³²⁵ Taskeen al Khawaatir: P 65

³²⁶ Mawaaiz e Naeemiya: P192

³²⁷ Mawaaiz e Naeemiya: P364-365

³²⁸ Khalis al Eteqaad: P28

³²⁹ Surah Luqman: 34

³³⁰ Surah Ra'ad: 8-9

³³¹ Surah Taha: 15

Ye Log Aapse Qiyamat Ki Baabat Dariyaft Karte Hain Ke Iska Waqo'o Kab Hoga? Aap ﷺ Keh Deejiye Ke Iska Ilm Bas Mere Parwardigar Hi Ke Paas Hai. Iske Waqt Par isey Koi Naa Zahir Karega, Bajuz Is Allah Ta'ala Ke, Bhaari Haadsa Hai Wo Asmano'n Aur Zameen Mein, Wo Tum Par Mahez Achaanak Hi Aapadegi. Aap ﷺ Se Dariyaft Karte Bhi Hain to Is Tarha Ke Goya Aap ﷺ Iski Tehqheeq Kar Chuke Hain. Aap ﷺ Keh Deejiye Ke Iska Ilm To Bas Allah Ta'ala Hi Ke Paas Hai, Lekin Aksar Log (ye bhi) Nahi Jaante. ³³²

Irshad e Baari Ta'ala Hai:

يَسْأَلُكَ النَّاسُ عَنِ السَّاعَةِ ۖ قُلْ إِنَّمَا عِلْمُهَا عِنْدَ اللَّهِ

Ye Log Aapse Qiyamat Ke Baare Mein Dariyaft Karte Hain. Aap Keh Deejiye Iska Ilm To Bas Allah Ta'ala Hi Ko Hai. ³³³

Allah Ta'ala irshad farmate hain:

هُوَ الَّذِي خَلَقَكُمْ مِنْ طِينٍ ثُمَّ قَضَىٰ أَجَلَكُمْ وَأَجَلٌ مُّسَمًّى عِنْدَهُ ثُمَّ أَنْتُمْ تَمْتَرُونَ

Wo Allah Ta'ala Hai, Jisne Tumko Miti Se Paida Kiya. Phir Ek Waqt e Muqarrar Kiya Aur Muta'aiyyat Waqt Isi Ke Ilm Mein Hai... Phib Bhi Tum Shak Rakhte Ho. ³³⁴

وَعِنْدَهُ عِلْمُ السَّاعَةِ وَإِلَيْهِ تُرْجَعُونَ

Aur Isi Ko Qiyamat Ki Khabar Hai Aur Isi Ki Taraf Tum Sab Wapas Kiye Jaaoge. ³³⁵

وَعِنْدَهُ مَفَاتِحُ الْغَيْبِ لَا يَعْلَمُهَا إِلَّا هُوَ

Aur Iske Paas Hain Ghaib Ke Khazane, Inhe'n Bajuz Iske Koi Nahi Jaanta. ³³⁶

Aur Rasool Allah ﷺ ne apne farman mein wazeh kar diya hai ke ye ghaibi umoor sirf Allah Ta'ala ki zaat ke sath khaas hain. Chunache mashoor Hadees e Jibraeel عليه السلام is baat par dalaalat karti hai ke jab Jibraeel عليه السلام ne Aap ﷺ se qiyamat ke mutalliq dariyaft farmaya to Aap ﷺ ne jawab diya: Mujhe iske waqo'o ka ilm nahi, albatta iski nishania'n aapko batlaa deta hu'n. Phir Aap ﷺ ne ye ayat tilawat farmai: ³³⁷ إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ

Isi tarha Rasool Allah ﷺ se marwi hai ke aapne farmaya: Ghaib ki kunjiya'n 5 hain, inhe'n Allah Ta'ala ke siwa koi nahi jaanta.

1. Rahem e maadar mein jo kuch hai.
2. Aane waale kal ke waqeaat.
3. Barish hogi yaa nahi.
4. Maut kaha'n aaegi?
5. Qiyamat kab qaaem hogi? ³³⁸

Mazeed bara'an Hazrat Jabir رضي الله عنه, Huzoor ﷺ se riwayat karte hain ke aapne aapni wafat se ek maah qabl irshad farmaya: Tum mujhse qiyamat ke mutalliq sawal karte ho, halaa'nke iska ilm to siwae Allah Ta'ala ki zaat ke kisi ko nahi. ³³⁹

Hazrat Bareeda رضي الله عنه riwayat karte hain ke Rasool Allah ﷺ ne farmaya:

5 cheezo'n kai lm Allah Ta'ala ke siwa kisi ke paas nahi: Waqt e qiyamat, Nuzool e barish, Maa fil Ahmad Razahaam, Waqeaat e mustaqbil aur Maqaam e maut. ³⁴⁰

³³² Surah A'araaf: 187

³³³ Surah Ahzab: 63

³³⁴ Surah Anam: 2

³³⁵ Surah Zuhruf: 85

³³⁶ Surah Anam: 59

³³⁷ Bukhari

³³⁸ Bukhari, Muslim, Musnad Ahmad

³³⁹ Muslim

³⁴⁰ Musnad Ahmad, Tafseer Ibne Kaseer, Fathul Baari

Ayaat e qurania aur is mafhoom ki bahot sari ahadees kutub e hadees mein maujood hain, magar Barailwi Hazraat talimaat e nabawiyya ﷺ ko pas-e-pusht daalte hue bilkul iske bar-aks aqeeda rakhte hain.

Chunache Ahmad Raza Barailwi Sahab likhe hain: *Nabi ﷺ duniya se tashreef naa legae, magar baad iske ke Allah Ta'ala ne Huzoor ﷺ ko in 5 ghaibo'n kai ilm de diya.* ³⁴¹

Mazeed irshad hota hai:

Huzoor ﷺ ko 5 ghaibo'n kai ilm tha, magar Aap ﷺ ko in sabko maqhfai rakhne ka hukam diya gaya tha. ³⁴²

Ek doosre Barailwi ka irshad suniye.

Likhte hain: Huzoor ﷺ ko tamaam guzishta aur aainda waqaaat, jo looh e mahfooz mein hain, inka balkey insey bhi ziyada ka ilm ho gaya. Aap ﷺ ko qiyamat ka bhi ilm milaa ke kab hogi. ³⁴³

Ek aur jagah likhte hain:

Huzoor ﷺ maqhllooq ke pehle ke halaat jaante hain, Allah Ta'ala ke maqhllooqat ko paida karne ke phel ke waqaaat aur inke peeche ke halaat bhi jaante hain. Qiyamat ke ahwal, maqhllooq ki ghabrahat aur Rab e Ta'ala ka ghazab waghaira.

Huzoor ﷺ logo'n ke halaat ka musheda farmane waale hain aur inke halaat jaante hain. Inke halaat inke muamelaat aur inke qisse waghaira aur inke peeche ke halaat bhi jaante hain. Aqhirat ke ehwal, jannati aur dozaqhi logo'n ke halat! Aur wo log Huzoor ﷺ ki malumaat mein se kuch bhi nahi jaante, magar isi qadar jitna ke huzoor chhahe'n. Auliya Allah ka ilm, ilm e Ambiya ﷺ ke saamne aisa hai, jise ek khatra 7 samandaro'n ke saamne aur Ambiya ﷺ ka ilm, Huzoor ﷺ ke ilm ke saamne isi darja ka hai. ³⁴⁴

Aur suniye: Huzoor ﷺ ki zindagi aur wafat mein koi farq nahi. Apni ummat ko dekhte hain aur inke halaat o niyyat aur iraa'de aur dilki baato'n ko jaante hain. ³⁴⁵

Ek aur sahab farmate hain:

Huzoor ﷺ Madina Munawwara mein reh kar zarrey zarrey ka mushaheda farma rahe hain. ³⁴⁶

Barailwiat ka ek pairukaar Huzoor ﷺ ki zaat ki taraf jhoot mansoob karte hue kehta hai ke Aap ﷺ ne farmaya: Mera ilm meri wafaat ke baad isi tarha hai, jis tarha meri zindagi mein tha. ³⁴⁷

Isi par bas nahi, Janab Ahmad Raza Khan Sahab Barailwi ghuyub e khamisa (T: 5 ghabhi ki cheezo'n) ke mutalliq irshad farmate hain:

Huzoor ﷺ ko naa sirf ye ke khud in baato'n kai ilm hai, balkey Aap ﷺ jise chhahe'n ataa kar de'n. ³⁴⁸

Ek aur Barailwi irshad karte hain:

Qurani ayat: *وَهُوَ بِكُلِّ شَيْءٍ عَلِيمٌ* se murad hai ke Nabi ﷺ har cheez ko jaante hain. ³⁴⁹

Quran e Kareem ki tehreef karte hue in muddaiyaan e ilm o fazal ko zara saa bhi khauf e khuda mehsoos nahi hoga.. Aah

³⁴¹ Khalis al Eteqaad: P53

³⁴² Khalis al Eteqaad: 56 & Ad Daulatul Makkiya: P144

³⁴³ Jaa al Haq: P43

³⁴⁴ Jaa al Haq: P50-51

³⁴⁵ Khalis al Eteqaad: P39 & Jaa al Haq: P151

³⁴⁶ Mawaaiz e Naeemiya: P326

³⁴⁷ Rasool ul Kalam: P1

³⁴⁸ Khalis al Eteqaad: P14

³⁴⁹ Taskeen al Khawaatir: P52-53

Inke nazdeek ghuyoob e khamisa kai lm faqat Nabi ﷺ tak mehdood nahi hai, balkey Aap ﷺ ki ummat mein se bahot se doosre afrad bhi is sifat e ilaahiya mein Aap ﷺ ke shareek hain.

Chunache, Imam e Brailwiat Janab Ahmad Raza Sahab Barailwi naqal karte hain:

Qiyamat kab aaegi? Meena kab kitna barsega? Maadah ke pet mein kya hai? Kal kya hoga? Fala'n kaha'n marega? Ye paa'ncho'n ghaib jo ayat e kareema mein mazkoor hain. Inse koi cheez Huzoor Rasool ﷺ par maqhfī nahi! Aur kyou'nkar ye cheeze'n Huzoor se poshida ho sakti hain. Halaa'nke Huzoor ki ummat se saato'n qutub inko jaante hain aur inka martaba ghaus ke neeche hai. Ghous ka kya kehna! Phir inka kya poochna jo aglo'n, pichlo'n saare jaha'n ke sardar aur har cheez ke sabab hain aur har shai inhe'n se hai. ³⁵⁰

Mazeed suniye aur andaza lagaiye, shaitan ne sareeh Qurani ayaat ke muqable mein inhe'n basaarāt o baseerat se kis tarha mehroom kar rakha hai?

Ye log itteba e shaitan ko deen ka naam dekar khud bhi gumrahi ke daldal mein pha'nse hue hain aur saada luh awaam ki gumrahi ka sabab bhi bane hue hain.

Irshad hota hai:

In Paa'ncho'n ghaibo'n ka maalma Huzoor ﷺ par kyou'n chupaa hai? Halaa'nke Huzoor ﷺ ki ummat e marhuma mein koi saaheb e tasarruf, tasarruf nahi kar sakta. Jab tak ke in 5 ko naa jaane. To aye munkiro'n! in kalaamo'n ko suno aur Auliya Allah ki takzeeb naa karo. ³⁵¹

Mulaheza farmaiye:

Huzoor ﷺ Aalim ul ghaib hain aur iski daleel na Qurani Ayaat, na Hadees e Nabawi ﷺ. balkey daleel aur hujjat o burhan ye hai ke Auliya Ikram ko ghaib kai lm hai. Aur choo'nke Auliya Ghaibadaan hain, is liye Nabi ﷺ bhi alim ul ghabi hain. Ye hain wo mantiqi dalaael jin par inke aqaaed ki imaat istaadah hai.

Sach hai: وَإِنَّ أَوْهَنَ الْيُتُوبِ لَيَبُتُّ الْعَنَكُبُوتِ

Ek aur daleel suniye:

Hamne aisi jamato'n ko dekha ke jinho'n ne ye jaan liya ke kaha'n mare'nge? Aur haalat e hamal mein aur issey pehle ye malum kar liya ke aurat ke pet mein kya hai. Ladka ya ladki? Kahiye, abh bhi ayat ke maani malum hue ya kuch taraddud baaqi hai? ³⁵²

Yaani agarche ayat e kareema mein badi wazaahat se mazkoor hai ke in ghaibi umoor ko Allah Ta'ala ki zaat ke siwa koi nahi jaanta, magar choo'nke Barailwi Hazraat mein aise ashaab ma'arefat aur ahlullah maujood hain.

Jinhe'n in baato'n ka pehle se ilm ho jaata hai. Lehaza bilaa taraddud ye manna padega ke ilm e ghaib ghairullah ko bhi haasil hai is aqeede ke liye agar Qurani mafhoom mein tabdeeli bhi karna pade, to Barailwi Mazhab mein jaaez hai.

Khauf e Khuda e Paak Dilo'n Se Nikal Gaya

Ankho'n Se Sharam Sarwar ﷺ Kon o Makaa'n Gai

إِذَا لَمْ تَسْتَحْ فَاصْنَعْ مَا شِئْتَ

³⁵⁰ Khalis al Eteqaad: P53-54

³⁵¹ Khalis al Eteqaad: P54 & Ad Daulatul Makkiya: P48

³⁵² Khalis al Eteqaad: P53 & Al Kalimatul O'oliya: P35

In waazeh dalaal ke baad agar abh bhi aapko taraddud hai, to ek aur daleel sun lejiye, Barailwiat ke ek Imam naqal karte hain: Maine Auliya se ye bahot suna hai ke kal ko meena barsega yaa raat ko? Pas barista hai! yaani is roz ke jis roz ki inho'n ne khabar di. Maine baaz Auliya se ye bhi suna ke inho'n ne Maafir Raham ki khabar di ke pet mein ladka hai ya ladki? Aur maine apni ankho'n se dekh liya ke inho'n ne jaisi khabar di, waisa hi waqo'o mein aaya.³⁵³

Agar abh bhi koi shak baaqi ho to ek hikayat sun lejiye, taakey Qurani ayat aur Nabi ﷺ ki talimaat ke mutalea ke baad aapke aqaaed mein jofasaad paida ho gaya hai, iski islaah hojaye. Janab Ahmad Raza Barailwi likhte hain: ek din Shaikh Makaarim raziallahu ta'ala anh ne kaha: Anqareeb yaha'n 3 ashqaas aae'nge aur wo yahee'n pe mare'nge. Falaan is tarha aur falaan is tarha. Thodi der guzri thi ke teeno'n ashqas aagae aur phir inki maut bhi wahee'n waqe hui aur jis tarha inho'n ne bayan kiya tha. Is tarha hui (mulqhisana)³⁵⁴

Ye hain inke batil shikan dalaal, jinhe'n tasleem naa karna Auliya Ikram ki gustaqhi hai. Wazeh darogh goi se kaam lete hue Janab Ahmad Raza Barailwi Shaikh Jeelani رحمه الله عليه ki taraf jhoot mansoob karte hue likhte hain ke aap aksar farmaya karte the: Aftaab tulu nahi hota, yaha'n tak ke mujh par salam kare. Naya saal jab aata hai, mujh par salam karta aur mujhe khabar deta hai jo kuch isme hone waala hai. Naya hafta jab aata hai, mujh par salam karta hai aur mujhe khabar deta hai jo kuch bhi isme hone waala hai.

Naya din jo aata hai mujh par salam karta hai aur mujhe khabar deta hai jo kuch isme hone waala hai. Mujhe apne Rabki izzat ki qasam ke tamaam saeed o shaqi mujh par pesh kiye jaate hain. Meri aa'nk looh e mahfuz par lagi hai, yaani looh e mahfooz mere pesh e nazar hai. Main Allah Azwojal ke ilm o mushaheda se dariya'n mein ghota zan hu'n.

Main to sab par hujjat ilaahi hu'n, bas Rasool Allah ﷺ ka naaeb aur main Huzoor ﷺ kaa waaris hu'n.³⁵⁵

Kazb o iftera ki ek aur misaal mulaheza ho: Huzoor pur noor Syedna Ghous ul Azam raziallahu ta'ala anh farmate hain, agar meri zuban par shariat ki nok naa hoti to main tumhe khabar deta jo kuch tum khaate aur jo kuch tum apne gharo'n mein adoqhta karke rakhte ho. Tum mere samne sheeshe ki maanind ho. Main tumhara zahir o baatin sabh dekh raha hoo'n.³⁵⁶

Barailwiat ka ek pairukar kehta hai:

Dilo'n Ke Iraade Tumhari Nazar Mein Ayaa'n

Tum Par Sab Besh o Kam Ghous e Aazam³⁵⁷

Ilm e ghaib chand maqhsos Auliya tak hi mehdood nahi, balkey saare peer o mashaeqh isme shamil hain. Chunache irshad hota hai: Admi kaamil nahi hota, jab tak isko apne mureed ki harkate'n iske abaa ki peeth mein naa malum ho'n. Yaani jab tak ye naa malum kare ke yaum alast se kis kis peth mein tehra aur isne kis waqt harkat ki? Yaha'n tak ke iske jannat ya dozaqh qarar pakadne tak ke halaat jaane.³⁵⁸

Janab Ahmad Raza Barailwi ka farman suniye:

*Kamil ka dil tamaam aalam alawi o sifli ka barujah tafseel aaina hai.*³⁵⁹

Yaani mard e kaamil duniya o aqhirat ke tamam waqeaat o shawahid ki tafseel se waqif hota hai. Zameen o asmaan mein runuma hone waala koi waqea iski nazaro'n se aujhal nahi hota, isey har zahir o khafi ka ilm hota hai.

³⁵³ Al Kalimatul O'liya: P94-95

³⁵⁴ Ad Daulatul Makkiya: P162

³⁵⁵ Al Aman wal A'laa: P109 & Al Kalimatul O'liya: P67 & Khalis al Eteqaad: P49

³⁵⁶ Khalis al Eteqaad: P49

³⁵⁷ Baagh e Firdaus: P40

³⁵⁸ Al Kalimatul O'liya: P69 & Taskeen al Khawaatir: P146 & Jaa al Haq: 87

³⁵⁹ Khalis al Eteqaad: P51

Kis qadr afsos ki baat hai ke is qism ki khurafat o tarhaat ki nashar o isha-at karke musalmano ko gumrah karne wale apne aap par Islam ka lable chaspa'n karne mein zara se bhi khiffat mehsoos nahi karte.

Mazeed irshad hota hai:

Mard wo nahi jise arsh aur jo kuch iske ahaata mein hai asman o jannat o naar ye cheeze'n mehdood o muqeed kar le'n. Mard wo hai jiski nigah mein tamam aalam ke paar guzar jaae yaani mukammal ilm e ghaib ke husool ke baghair koi shaqs waliullah nahi ho sakta. ³⁶⁰

Aur suniye: 7 asmaan aur 7 zameene'n momin kaamil ki wusa'at nigah mein aise hain, jiaise ek laq o daq maidan mein ek challa padaa ho. ³⁶¹

Ek aur barailwi you'n suqhan taraz hain: Kamil banda cheezo'n ki haqeeqato'n par muttala'a ho jaata hai aur ispar ghaib aur ghaib al ghaib khul jaate hain. ³⁶²

Ghaib ul Ghaib se kya muraad hai? Ye mahireen e barailwiat hi batla sakte hain.

Mazeed bar-aa'n bahot si hikayat o asateer bhi inki kutub mein milti hain, jinse istedlal karte hain ke Auliya se koi cheez poshida nahi hai. Inhe'n har sagheer o kabeer ka ilm hai. Ham baaz hikayat ek mustaqil baab mein bayan kare'nge. Aise waqeaat se bhi inki kutub bhari padi hain, jinse ye sabit hota hai ke Auliya ke haiwanat aur inke maweshiyo'n ko bhi ghaib ka ilm hai.

Allah Ta'ala hame'n in tamaam khurafaat aur shirkia aqaaed se mehfooz rakhe. Ameen. Jaha'n tak Kitab o Sunnat ki nusoos ka ta'alluq hai in me sarahatan is aqeede ki tardeed ki gai hai.

Chunache, irshad e Baari Ta'ala hai:

وَلِلَّهِ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ وَمَا أَمْرُ السَّاعَةِ إِلَّا كَلَمْحِ الْبَصَرِ أَوْ هُوَ أَقْرَبُ ۚ إِنَّ اللَّهَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ

Aur Allah Ta'ala Hi Ke Liye Khaas Hain Asmaano'n Aur Zameeno'n Ki Poshida Baate'n Aur Qiyamat Ka Mamla Bhi Aisa Hoga Jaise Ankh Ka Jhapakna Balke, Issey Bhi Jald Tar (Surah Kahaf: 26). Beshak Allah Ta'ala Har Cheez Par Qadir Hai ³⁶³

لَهُ غَيْبُ السَّمَاوَاتِ وَالْأَرْضِ ۚ يُبْصِرُ بِهِ وَأَسْمِعُ

Isi Ke Liye (ilm) Ghaib Asmaano'n Aur Zameeno'n Ka Hai, Wo Kya Kuch Dekhne Waala Hai, Aur Kya Kuch Sunne Waala! ³⁶⁴

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمُ بِذَاتِ الصُّدُورِ

Beshak Allah Ta'ala Asmaano'n Aur Zameen Ke Ghaib Ka Aalim Hai, Wo To Seeno'n Ke Bhed Bhi Jaata Hai. ³⁶⁵

يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيطُونَ بِهِ عِلْمًا

Wo Jaanta Hai Sabke Agle Aur Pichle Halaat Ko Aur (log) Iska (apne) Ilm Se Ahaata Nahi Kar Sakte. ³⁶⁶

Aur Allah Ta'ala ne apne Nabi ﷺ ko hukam farmaya ke logo'n ko bata de'n:

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ ۚ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ ۚ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِّقَوْمٍ يُؤْمِنُونَ

Aap ﷺ Keh Deejiye Ke Main Apni Zaat Ke Liye Bhi Kisi Nafa Ka Iqhteyar Nahi Rakhta Aur Naa Kisi Zar Ka Magar Itna Hi Jitna Allah Ta'ala Chhahe. Agar Main Ghaib Ko Jaanta Hota To Apne Liye Bahot Saa Nafa'a Hasil Kar Leta

³⁶⁰ Khalis al Eteqaad: P51

³⁶¹ Khalis al Eteqaad: P57

³⁶² Jaa al Haq: P85

³⁶³ Surah Nahal: 77

³⁶⁴ Surah Kahaf: 26

³⁶⁵ Surah Fatir: 38

³⁶⁶ Surah Taha: 110

Aur Koi Takleef Mujh Par Waqe Naa Hoti. Main To Mahez Daraane Waala Aur Basharat Dene Waala Hu'n, In Logo'n Ko Jo eman Rakhte Hain. ³⁶⁷

أَتَّبِعْ إِلَّا مَا يُوحَىٰ إِلَيَّ قُلْ هَلْ يَسْتَوِي الْأَعْمَىٰ وَالْبَصِيرُ أَفَلَا تَتَفَكَّرُونَ

Aap ﷺ Keh Deejiye Ke Main Tumse Ye to Nahi Kehta Ke Mere Paas Allah Ta'ala Ke Khazane Hain Aur Naa Meain Ghaib Jaanta Hu'n Aur Naa Main Tumse Kehta Hu'n Ke Main Farishta Hu'n. Main Bas Is Wahi Ki Pairwee Karta Hua'n, Jo Mere Paas Aati Hai. Aap ﷺ Kahiye Ke Andha Aur Beena Kahee'n Baraabar Ho Sakte Hain to Kya tum Ghaur Nahi Karte? ³⁶⁸

Allah Ta'ala ne apne Nabi ko mutanabbe aur maqhlooqh ko khabardar karte hue farmate hain ke Nabi ﷺ ghaib nahi jaate:

يَا أَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَا أَحَلَّ اللَّهُ لَكَ تَتَّبِعِي مَرْضَاتِ أَزْوَاجِكَ وَاللَّهُ غَفُورٌ رَّحِيمٌ

Aye Nabi ﷺ Jis Cheez Ko Allah Ta'ala Ne Aap ﷺ Ke Liye Halal Kiya Hai, isey Aap ﷺ Kyou'n Haram Kar Rahe Hain? Apni Biwiyo'n Ki Khushi Hasil Karne Ke Liye! Aur Allah Ta'ala Bada Maghfirat Wala Hai, Bada Raham Wala Hai. ³⁶⁹

Allah Ta'ala ne Nabi ﷺ Ke Ilm e ghaib ki apne is farman mein nafi ki hai:

وَمِنْ أَهْلِ الْمَدِينَةِ مَرَدُوا عَلَى النَّفَاقِ لَا تَعْلَمُهُمْ حَتَّىٰ نَعْلَمَهُمُ

Madina Waalo'n Mein Se Kuch (Aise) Munafiq Hain (Ke) Nifaqh Mein Udhgae Hain. Aap ﷺ Inhe'n Nahi Jaante. Ham Ham Inhe'n Jaante Hain. ³⁷⁰

عَفَا اللَّهُ عَنْكَ لِمَ أَذِنْتَ لَهُمْ حَتَّىٰ يَتَّبِعَنَ لَكَ الَّذِينَ صَدَقُوا وَتَعْلَمَ الْكَافِرِينَ

Allah Ne Aap ﷺ Ko Maaf Kar Diya (lekin) Aap ﷺ Ne Inko Ijaazat Kyou'n Dedi Thi, Jab Tak Ke Aap Par Sacche Log Zaahir Naa Ho Jaate Aur Aap ﷺ Jhuto'n Ko Jaan Lete? ³⁷¹

Isi tarha Allah Ta'ala ne apne deegar Rasoolo'n se bhi ilm e ghaib ki nafi ki aur irshad farmaya:

يَوْمَ يَجْمَعُ اللَّهُ الرُّسُلَ فَيَقُولُ مَاذَا أُجِبْتُمْ قَالُوا لَا عِلْمَ لَنَا إِنَّكَ أَنْتَ عَلَّامُ الْغُيُوبِ

Jis Din Allah Ta'ala Paighambaro'n Ko Jama Karega, Phir Inse Poochega Ke Tumhe Kya Jawab Mila Tha? Wo a'arz Kare'nge Ke Hamko Ilm Nahi. Chupi Hui Baato'n Ko Khoob Jaanne Waala Bas Tu Hi Hai. ³⁷²

Isi tarha Allah Ta'ala ne apne is qaul mein farishto'n se ilm e ghaib ki nafi ki hai:

قَالُوا سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

Wo Bole Tu Paak Zaat Hai, Hame'n To Kuch Ilm Nahi! Magar Haa'n Wohi Jo Tune Hame'n Ilm De Diya, Beshak Tuhi Hai Bada Ilm Waala, Hikmat Waala. ³⁷³

Isi tarha Ambiya o Rusul عليه سلام ke waqeaat o shawahid bhi is baat ki bain daleel hain ke inhe'n ghaib kai lm nahi tha aur khud Seerat e Nabawi ﷺ ke waqeaat bhi is par dalaalat karte hain. Mislan 70 Qurra (T: Quran ke qaari) ki shahadat ka waqea aur haadsa A'arnabeen waghaira. In tamaam waqeaat o juziyat par zara sa bhi ghaur kar lene se ye baat waazeh aur ayaa'n ho jaati hai ke ilm e ghaib faqat Allah Ta'ala ki zaat tak hi mehdood hai aur iski is sifat mein koi Nabi, Wali ka shareek aur saajhi nahi.

³⁶⁷ Surah Ahmad Razaaaf: 188

³⁶⁸ Surah Anam: 50

³⁶⁹ Surah Tehreem: 1

³⁷⁰ Surah Tauba: 101

³⁷¹ Surah Tauba: 43

³⁷² Surah Maeda: 109

³⁷³ Surah Baqra: 32

Lekin Barailwi qaum ko ye israr hai ke tamam Ambiya e Ikram عليه السلام aur Buzrugan e deen Allah Ta'ala ki is sifat mein iske shuraka hain aur jo ye aqeeda nahi rakhta, wo inka gustaqh hai. Hatta ke Barailwi Hazrat ne muqhtalif man-ghadat waqqaat se ye sabit karne ki koshish ki hai ke Janab Ahmad Raza Sahab ko apni maut ke waqt ka pehle hi ilm tha. ³⁷⁴

Ambiya عليه السلام aur Auliya ki shaan mein ghulu se kaam lena aur inke liye wo sifaat o iqhteyaraat sabit karna, jo faqat Rabbe Kaenaat ke sath hi maqhsos hain, inka ehteraam nahi, balkey Quran o Hadees se sareeh baghawat hai. Isi binaa par Rasool Allah ﷺ ne irshad farmaya: Allah Ta'ala ne ju mujhe rutba ataa farmaya hai, meri zaat ko issey naa badhaao. ³⁷⁵

Meri zaat ke bare mein ghulu o mubaalgha se kaam naa lo, jaisa ke Esaiyo'n ne Hazrat Esa عليه السلام ke sath kiya. ³⁷⁶

Aur jab Madina Munawwara mein kisi bacchi ne ek sher padha, jiska mafhoom ye tha ke hamare andar aisa Nabi ﷺ maujood hain jo aane waale kal ke waqqaat ko jaanta hai, to ye sunkar Huzoor ﷺ ne isey fauran toka aur is sher ko dohraane se mana farmaya aur irshad kiya ke لَا يَظْلَمُ مَقْصِدُ غَدٍ إِلَّا اللَّهَ Hone waale waqqaat ki khabar Allah Ta'ala ki zaat ke siwa kisi ko nahi. ³⁷⁷

Abh aap hi faisla keejiye ke Allah Ta'ala ka Quran aur Nabi ﷺ ka farman bar haq hai yaa ye Rehnumaan e Barailwiat?

Faisla karne se qabl Ummul Momineen Hazrat Ayesha رضي الله عنها anha ka sareeh, wazeh aur bain irshad bhi sun leejiye... Aap ﷺ farmati hain: Jo ye kahe ke Rasool Allah ﷺ ghaib jaante hain, wo jhoota hai. Ghaib kai lm Allah Ta'ala ki zaat ke siwa kisi aur ko nahi hai. ³⁷⁸

Qurani Ayaat, Ahadees e Nabawiya ﷺ aur phir Hazrat Ayesha رضي الله عنها ke is wazeh irshad ke baad bhi agar koi shaqs ye aqeeda rakhe ke naa sirf tamaam Ambiya Ikram عليه السلام, balkey tamaam "Buzrugan e Deen" bhi ghaib jaante hain. To aaphi faisla farmae'n ke inke aqaaed ka shariat e Islamia se kya talluq ho sakta hai?

³⁷⁴ Wisaaya Shareef: P7

³⁷⁵ Musnad Ahmad & Baheqhi

³⁷⁶ Majma'a al Fawaaed

³⁷⁷ Sunan Ibne Majja

³⁷⁸ Bukhari & Kitab ut Tauheed

Barailwi Hazraat ke bahot se aise aqaaed hain, jiska Quran o Hadees se koi waasta o naata nahi. Iske bawajood bhi ye log khud ko Ahle Sunnat kehlaana pasand karte hain aur isme zaraa sib hi hichkichaa-hat mehsoos nahi karte.

Chunache inka aqeeda hai ke Nabi ﷺ Allah Ta'ala ke noor ka hissa hain. Ye log Aap ﷺ ko daaera insaniyat se khairj karke noori maqhlouq mein daqhil kar dete hain.

Ye ghair aqali aur ghair mantiqi aqeeda hai aur aam admi ke faham se baala-tar hai. Shariat e Islamia saada aur aam faham shariat hai. Is qism ke naqabil e faham aur khilaf e aqal aqaaed se iska koi talluq nahi hai.

Lehaza Qurani Ayaat mein is baat ki wazeh tasreeh maujood hai ke Aap ﷺ bashar the aur isi tarha Quran hame'n ye bhi batlaata hai ke kuffar saabeqa Ambiya عليه السلام o Rusul عليه السلام ki risaalat par jo eterazaat karte the. Inme se ek eteraaz ye tha ke wo kehte the: Ye kis tarha mumkin hai ke Allah Ta'ala ne kisi bashar ko apni tarjuman ke liye mutaaham farma liya ho aur iske sar par taaj e nabuwat rakh diya ho? Is kaam ke liye zaroori tha ke Allah Ta'ala noori maqhlouq mein se kisi farishte ko mutaaham farmata. To goya Ambiya عليه السلام aur Rusul عليه السلام ki bashariat ko Allah Ta'ala ne kuffar ki hidayat mein maane'e qarar diya hai.

Sabit hua ke ye aqeeda rakhana ke koi bashar Rasool Nahi ho sakta, aqeeda kuffar tha. Farq sirf itna hai ke kuffar kehte the, bashariat risaalat ke manaafi hai aur barailwat ke pairukaar ye aqeeda rakhte hain ke Risalat, Bashariat ke manaafi hai. Behrehaal is had tak dono'n shareek hain ke bashariat o risalat ka ijma naa-mumkin hai.

Abh is silsile mein Quran ki ayat mulaheza farmaiye:

مَا مَنَعَ النَّاسَ أَنْ يُؤْمِنُوا إِذْ جَاءَهُمُ الْهُدَىٰ إِلَّا أَنْ قَالُوا أَبَعَثَ اللَّهُ بَشَرًا رَسُولًا

Aur Nahi Mana'a Kiya Logo'n Ko Ye Ke Eman Laae'n Jis Waqt Aain Inke Paas Hidayat, Magar Ye Ke Inho'n Ne Kaha Bheja Allah Ta'ala ne Bashar Ko Paigham Paho'nchane Waala. ³⁷⁹

Allah Ta'ala ne is nazariye ki tardeed karte hue farmaya:

قُلْ لَوْ كَانَ فِي الْأَرْضِ مَلَائِكَةٌ يُمَشُّونَ مُطَمِّنِينَ لَنَزَّلْنَا عَلَيْهِمْ مِنَ السَّمَاءِ مَلَكًا رَسُولًا

Agar Hote Beech Zameen Ke Farishte, Chala Karte Ahmad Razaaam Se, Albatta Utaarte Ham Oopar Inke Asmaan Se Farishte Ko Paigham Paho'nchane Waala. ³⁸⁰

قَالُوا إِنْ أَنْتُمْ إِلَّا بَشَرٌ مِّثْلُنَا تُرِيدُونَ أَنْ تَصُدُّونَا عَمَّا كَانَ يَعْبُدُ آبَاؤُنَا فَأْتُونَا بِسُلْطَانٍ مُبِينٍ

Kaha Inho'n Ne Nahi Ho Tum Magar Bashar, Maanind Hamare, Iraada Karte Ho Tum Ye Ke Band Karo Hamko Is Cheez Se Ke The Ibaadat Karte Baap Hamare. Pas Le Aao Hamare Paas Daleel e Zaahir. ³⁸¹

Jawaban Paighambaro'n ne apni bashariat ka isbaat karte hue inki tardeed farmai:

قَالَتْ لَهُمْ رُسُلُهُمْ إِنْ نَحْنُ إِلَّا بَشَرٌ مِثْلُكُمْ وَلَكِنَّ اللَّهَ يَمُنُّ عَلَىٰ مَنْ يَشَاءُ مِنْ عِبَادِهِ

Kaha Waaste Inke Paighambaro'n Inke Ne Nahi Ham Magar Admi Maanind Tumhari! Lekin Allah Ta'ala Ehsan Karta Hai Oopar Jiske Chhahe Apne Bando'n Se. ³⁸²

Nez:

³⁷⁹ Surah Isra: 94

³⁸⁰ Surah Isra: 95

³⁸¹ Surah Ibrahim: 10

³⁸² Surah Ibrahim: 11

إِذْ أَرْسَلْنَا إِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوا إِنَّا إِلَيْكُمْ مُّرْسَلُونَ قَالُوا مَا أَنْتُمْ إِلَّا بَشَرٌ مِثْلُنَا وَإِضْرِبْ لَهُمْ مَثَلًا أَصْحَابَ الْقَرْيَةِ إِذْ جَاءَهَا الْمُرْسَلُونَ

Aur Bayan Karo Waastey Inke Ek Misal Rehne Wale Gaou'n Ki, Jis Waqt Ke Aae Inke Pas Bheje Hue. Jab Bheje Hamne Tarar Inki 2 Paighambar, Phir Jhutlaaya Inho'n Ne In Dono'n Ko, Pas Quwwat Di Hamne Sath Teesre Ke. Pas Kaha Inho'n Ne Tehqheeq Ham Tumhari Taraf Bheje Gae Hain. Inho'n Ne Kaha Ke Nahi Ho Tum Magar Hamare Jaise Bashar. ³⁸³

Allah Ta'ala ne firaun aur iske pairukaro'n ke hawale se farmaya:

مَ أَرْسَلْنَا مُوسَىٰ وَأَخَاهُ هَارُونَ بِآيَاتِنَا وَسُلْطَانٍ مُّبِينٍ إِلَىٰ فِرْعَوْنَ وَمُلْكِهِ فَاسْتَكْبَرُوا وَكَانُوا قَوْمًا عَالِينَ فَقَالُوا أَنْتُمْ لِيَشْرِينَ مِثْلَنَا

Phir Hamen Musa عليه سلام Aur Inke Bhai Haroon عليه سلام Ko Apni Nishaniyo'n Samet Bheja Firaun Aur Iske Lashkar Ki Taraf. Inho'n Ne Takabbur Kiya Aur Wo Sarkash Ban Ge. Kehne Lage, Kya Ham Apne Jaise 2 Insano'n Par Eman Le Aae'n? ³⁸⁴

فَقَالَ الْمَلَأُ الَّذِينَ كَفَرُوا مِنْ قَوْمِهِ مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يُرِيدُ أَنْ يَتَفَضَّلَ عَلَيْكُمْ وَلَوْ شَاءَ اللَّهُ لَأَنْزَلَ مَلَائِكَةً مَا سَمِعْنَا بِهَذَا فِي آبَائِنَا الْأُولَىٰ إِنْ هُوَ إِلَّا رَجُلٌ بِهِ جِنَّةٌ فْتَرَبَّصُوا بِهِ حَتَّىٰ حِينٍ

Kehne Lage Ye (shaqs) Aur Hai Kya Bajuz Iske Ke Tumhare Hi Jaisa Insan Hai. Chhahta Hai Ke Tumse Bartar Ho Kar Rahe Aur Atgar Allah Ta'ala Chhahta To Wo Farishto'n Ko Bhejta, Hamne Ye Baat Apne Pehle Bado'n Se To Suni Hi Nahi. Wo To Ek Admi Hai, Jisey Junoon Hai. Pas Ek Waqt Tak Iska Intezar Karo. ³⁸⁵

Nez:

مَا هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ يَأْكُلُ مِمَّا تَأْكُلُونَ مِنْهُ وَيَشْرَبُ مِمَّا تَشْرَبُونَ وَلَئِنْ أَطَعْتُمْ بَشَرًا مِثْلَكُمْ إِنَّكُمْ إِذَا لَخَاسِرُونَ

Ke Ye To Bas Tumhari Hi Tarha Ka Ek Admi Hai, Wohi Khata Hai, Jo Tum Khate Ho. Aur Wohi Peeta Hai, Jo Tum Peete Ho. Aur Agar Tum Apne hi Jaise Bashar Ki Raah Qubool Karli, To Tum Narey Ghate Hi Mein Rahe. ³⁸⁶

Aur Ashaab e Aika ne bhi Hazrat Shuaib عليه سلام ko isi tarha kaha tha:

وَمَا أَنْتَ إِلَّا بَشَرٌ مِثْلُنَا وَإِنْ نَطَّقُكَ لَمِنَ الْكَاذِبِينَ

Aur Tum Bhi Kya Ho, Bajuz Hamare Hi Jaise Ek Admi Ke Aur Ham Tumko Jhuto'n Mein Samajhte Hain. ³⁸⁷

Aur Kuffar e Makkah ne bhi isi tarha Nabi e Akram ﷺ se kaha tha:

وَأَسْرِوا النَّجْوَى الَّذِينَ ظَلَمُوا هَلْ هَذَا إِلَّا بَشَرٌ مِثْلُكُمْ أَفَتَأْتُونَ السَّحَرَةَ وَأَنْتُمْ تُبْصِرُونَ

Aur Ye Log Yaani Zulm-Kaar Apni Sargoshiyo'n Ko Chupaate Rehte Hain Ke Ye to Mahez Tum Jaise Ek Admi Hain, To Kya Tum Jaadu Ki Baat Sune Ko Jaaoge? Aur Aanhaleyeye Tum Samajh Boojh Rakhte Ho? ³⁸⁸

AT ne inhe'n jawab diya:

وَمَا أَرْسَلْنَا قَبْلَكَ إِلَّا رِجَالًا نُوْحِي إِلَيْهِمْ فَاسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ

Aur Hamne Aap ﷺ Se Pehle Mardo'n Hi Ko (Paighambar Banaakar) Bheja Hai, Jin Par Ham Wahi Karte Rahe Hain, So Tum Ahl e Kitab Se Pooch Dekho Agar Tum Ilm Nahi Rakhte. ³⁸⁹

³⁸³ Surah Yaseen: 13-15

³⁸⁴ Surah Mominoon: 45-47

³⁸⁵ Surah Mominoon: 24-25

³⁸⁶ Surah Mominoon: 33-34

³⁸⁷ Surah Sho'ora: 186

³⁸⁸ Surah Ambiya: 3

³⁸⁹ Surah Ambiya: 7

Allah Ta'ala ne Nabi e Akram ﷺ ko hukam farmaya ke:

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُكُمُ إِلَهٌ وَاحِدٌ

Aap ﷺ Keh Deejiye Ke Main To Bas Tumhare Hi Jaisa Bashar Hu'n, Mere Paas Ye Wahi Aati Hai Ke Tumahra Ma'abood Ek Hi Ma'abood Hai. ³⁹⁰

Aur:

قُلْ سُبْحَانَ رَبِّيَ هَلْ كُنْتُ إِلَّا بَشَرًا رَسُولًا

Aap Keh Deejiye Ke Paak Hai AT, Main Bajuz Ek Admi (aur) Rasool Ke Aur Kya Hu'n? ³⁹¹

Khud Allah Rabbul Izzat ka irshad hai:

لَقَدْ مَنَّ اللَّهُ عَلَى الْمُؤْمِنِينَ إِذْ بَعَثَ فِيهِمْ رَسُولًا مِّنْ أَنفُسِهِمْ

Haqiqat Mein Allah Ta'ala Ne Bada Ehsan Musalmano Par Kiya, Jabke Inhi Mein Se Ek Paighambar Inme Bheja. ³⁹²

لَقَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ

Beshak Tumahre Paas Ek Paighambar ﷺ Aae Hain, Tumhari Hi Jins Mein Se! ³⁹³

كَمَا أَرْسَلْنَا فِيكُمْ رَسُولًا مِّنكُمْ يَتْلُو عَلَيْكُمْ آيَاتِنَا

(isi tarha) Jaise Hamne Tumhare Darmiyan Ek Rasool ﷺ Tum Hi Mein Se Bheja, Jo Tumhare Ru-ba-ru Hamari Ayate'n Padhta Hai. ³⁹⁴

Huzoor ﷺ ne apne mutalliq farmaya: Yaani: Main Tumhare Jaisa Insan Hu'n, Jis Tarha Tum Bhool Jaate Ho, Main Bhi Bhool Jaata Hu'n, Pas Jab Main Bhool Jaou'n to Mujhe Yaad Dilaa Diya Karo. ³⁹⁵

Is masla mein Ummul Momineen Hazrat Ayesha ؓ ka faisla bhi sun leejiye: Rasool Allah ﷺ bashar ke siwa koi doosre maqhllooq naa the. Apne kapde dhote apni bakri ka doodh dhote aur apni khidmat aap karte the. ³⁹⁶

Aur khud Barailwiyo'n ke Khan Sahab ne bhi apni kitab mein ek riwayat darj ki hai ke Rasool Allah ﷺ ne farmaya: Har shaqs ki naaf mein mitti ka kuch hissa maujood hai, jisse iski taqhleeq hui hai aur isi mein wo dafan hoga aur main Abu Bakar ؓ aur Umar ؓ ek mitti se paida kiye gae hain aur isi mein dafan ho'nge. ³⁹⁷

Ye hain Quran talimaat aur irshadat e Nabawiya ﷺ. Munkireen ke aqaaed ke bilkul bar-aks. Barailwi Hazraat Ambiya عليه سلام o Rusul عليه سلام ki nabuwwat o risaalat ka inkar to naa kar sake. Magar inho'n ne kuffar o mushrikeen ki taqleed mein inki bashariyat se inkar kar diya. Halaa'nke insaniyat ko risaalat ke qabil naa samajhna insaniyat ki tauheen hai aur is aqeede ke baad insan ke ashraf ul maqhluuqaat hone ka koi maani nahi rehta. Ye khilaf e aqal baat hai ke insan tamam maqhluuqaat se afzal bhi ho aur phir isme nabuwwat o risaalat ki ehliyat bhi maujood naa ho. Magar barailwiat choonke aise mutazaad ifkar aur khilaf e fitrat aqaaed ke majmue ka naam hai, jinhe'n samajhna aam insan ke bas se bahar hai. Is liye iske pairukaaro'n ke haa'n is qism ke aqaaed aksar mile'nge. Inhi aqaaed mein se ye aqeeda bhi hai ke Barailwi Hazraat Nabi ﷺ ko *Noor e Khudawandi* ka hissa samajhte hain.

Chunache Barailwiat ke ek imam likhte hain:

Rasool Allah ﷺ Allah ke noor se aur saari maqhllooqh Aap ﷺ ke noor se hai. ³⁹⁸

³⁹⁰ Surah Kahaf: 110 & Surah Sajdah: 6

³⁹¹ Surah Bani Israel: 93

³⁹² Surah Al Imran: 164

³⁹³ Surah Bara-at: 128

³⁹⁴ Surah Baqarah: 151

³⁹⁵ Bukhari

³⁹⁶ Shamael Tirmizi & Fathul Baari

³⁹⁷ Fataawa Africa: P85 (1236H edition)

³⁹⁸ Mawaaiz e Naeemiya: P14

Mazeed irshad hota hai: Beshak Allah ki zaat e kareem ne surat e Muhammadi ﷺ ko apne naam e paak bade'e se paida kiya aur karodha saal zaat e kareem isi soorat e Muhammadi ko dekhta raha. Apne ism e Mubarak Mannan aur Qaahir se phir tajalli farmai is par apne ism e paak Lateef, Ghaafir se. ³⁹⁹

Khud Baani e Barailwiat ne Rasool Allah ﷺ ki bashariat se inkar mein bahot se risaale tehreer kiye hain. Inme se ek risaale ka naam hai صاوة الصفا في نور المصطفى iska khutba inho'n ne shikasta Arabi mein likha hai. Iska usloob ajeeb o ghareeb aur na-qabil e faham hai.

Iska tarjuma kuch you'n hai: *Aye Allah tere liye sab tareefe'n hain. Tu nooro'n ka noor hai. Sab nooro'n se pehle noor, sab nooro'n ke baad noor. Aye wo zaat jiske liye noor hai, jiske sath noor hai, jisse noor hai, jiski taraf noor hai aur jo khud noor hai. Darood o salamati aur barkate'n nazil farma apne raushan noor par jise tune apne noor se paida kiya hai aur phir iske noor se sari maqhlouq ko paida kiya hai. Aur salamati farma iske noor ki shua'ao'n par, iski aal, ashaab aur iske chaado'n par.* ⁴⁰⁰

Is ghair mantiqi aur baed az fahem khutbe ke baad inho'n ne ek mauzu aur khud saqhta riwayat se istedlal kiya hai. Chunache: Hafiz Abdul Razzaq رحمه الله عليه ki taraf mansoob karte hue likhte hain ke inho'n ne Musannaf Abdul Razzaq mein Rasool Allah ﷺ ki hadees bayan ki ke: Rasool Allah ﷺ ne Hazrat Jabir ؓ se farmaya: Aye Jabir, Beshak bil-yaqeen Allah Ta'ala ne tamaam maqhlouqaat se pehle tere Nabi ke noor ko paida kiya. Nabi ﷺ ka noor apne qudrat e Ilahi se jaha'n khuda ne chhaha, daurah karta raha. Is waqt Luh o Qalam, Jannat o Dozaqh, Farishtagaan, Asmaan o Zameen, Suraj, Chand, Jin, aadmi kuch naa tha. Phir jab Allah Ta'ala ne maqhlouq ko paida karna chhaha to is noor ke 4 hisse farmae. Pehle se qalam, doosre se looh, teesre se arsh banaya, phir caho'nte ke 4 hisse kiye. ⁴⁰¹

Ye Mauzu hadees naqal karne ke baad likhte hain: is hadees ko ummat ne qabool kar liya hai aur ummat ka qubool kar lena wo shai azeem hai, jiske baad kisi sanad ki haajat nahi rehti, balkey sanad e zaef bhi ho to bhi harj nahi karti. ⁴⁰²

Khan Sahab Barailwi is ummat se kaunsi Ummat murad le rahe hain?

Agar issey murad Khan Sahab jaise ashaab e zalaal aur gumrah logo'n ki ummat hai to khair aur agar inki issey murad ulama o mahereen e hadees hai to inke mutalliq to saabit nahi hota ke inho'n ne is hadees ko qabool kiya ho aur phir ye kisne kaha hai ke ummat ke kisi hadees ko qabool karlene se iski sanad dekhne ki haajat nahi rehti?

Aur ye riwayat to Qurani Nusoos aur Ahadees e Nabawiya ﷺ ke sareeh khilaf hai aur phir tamaam waqeaat o shawahid is ghair islami o ghair aqali nazariye ki tardeed karte hain. Is liye ke Nabi e Akram ﷺ doosre insano'n ki tarha apne Baba Abdullah bin Abdul Muttalib ke ghar paida hue. Apne Waleda Amena ki god mein pale, Haleema Sa'adiya ka doodh nosh farmaya, Abu Taalib ke ghar parwarish paai. Hazrat Khadeeja ؓ, Ayesha ؓ, Zainab ؓ aur Hafsa ؓ aur doosri Azwaaj e Muttaheraat ؓ se shadi farmai. Phir Makkah Mukarrama mein Aap ﷺ ne jawani aur kahulat ke ayyam guzare, Madina Munawwara hijrat ki, Aap ﷺ ke ha'n beto'n Ibrahim, Qasim, Taiyyab, Taher aur betiyo'n Zainab ؓ, Ruqaiyya ؓ, Umme Kulsoom ؓ aur Fatema ؓ ki wilaadat hui. Hazrat Abu Bakar ؓ, Hazrat Abu Sufiyan ؓ Aap ﷺ ke sasur, Hazrat Abul A'as, Hazrat Usman Aur Hazrat Ali ؓ aapke damaad bane. Hazrat Hamza aur Hazrat Abbas ؓ Aap ﷺ ke chacha the. Hazrat Safiyya aur Hazrat Arwi ؓ aapki phoophiya'n thee'n aur doosre azeed o aqaarib the.

³⁹⁹ Fataawa Naeemiya: P37

⁴⁰⁰ Risaalah Salat al Sufa mundarja Majmua Rasaael: P33

⁴⁰¹ Risaalah Salat al Sufa mundarja Majmua Rasaael: P33

⁴⁰² Risaalah Salat al Sufa mundarja Majmua Rasaael

In saari baato'n ke bawajood Aap ﷺ ki bashariyat aur Aap ﷺ ke insan hone se inkar kis qadar ajeeb aur kitni ghair mantiqi baat hai?

Kya mazhab e Islam is qadr mutazaad aur baeed az qiyaas aqaaed ka naam hai?

In nazariyat o aqaaed ki taraf dawat dekar aap ghair muslamo'n ko kis tarha qael kar sake'nge?

In aqaaed ki nashar o asha-at se deen e Islam kya na-qabil e faham mazhab bankar reh jaaega?

Dar asal barailwiat majmua jahalat hone ke sath sath tashe'e aur baatini mazaahib se mutassir nazar aati hai. Ajeeb o ghareeb tawilaat aur hulool o tanaasuqh ke aqaaed yahudiyat aur Unaani falsafe se batini mazaahib, aur phir waha'n se tasawwuf aur barailwiat ki taraf muntaqil hue hain. Abh in logo'n ki nusoos o ibaaraat suniye:

Rasool Allah ﷺ ke mutalliq likhte hain:

Nest Au Khuda Lekin Az Khuda Juda Ham Neest

Mazhar Sifat Allah Shah Jaa'n Nawaz Aamad

Doosre maqam par irshad hota hai:

Az Tu Paida Daanish Az Tu Ho Yada arsh o Kursi

Az Tu Hawwa Az Tu Adam ﷺ⁴⁰³

Tu goya Adam o Hawwa, Jin o Ins, Arsh o Kursi har cheez Noor e Muhammadi ka hissa hai.

Is aqeede mein batiniyat aur unaani falsafa saaf taur par mutrasheh (T: Zaahir hone waala) hai. Janab Barailwi farmate hain: Farishte Aap hi ke noor se paida hue hain, kyou'ne Rasool Allah ﷺ farmate hain Allah Ta'ala ne har cheez mere hi noor se paida farmai.⁴⁰⁴

Mazeed likhte hain: Martaba ejaad mein sirf ek zaat e Mustafa hai, baaqi sab par iske a'aks ka faiz wajood martaba kaun o makaa'n mein Noor e Ahmad aftaab hai aur tamam aalam iske aaene aur martaba takween mein Noor e Ahmadi aftaab aur saara jaha'n iske aabgeene.⁴⁰⁵

Is ibaarat ka ek ek lafz waazeh kar raha hai ke ye aqeeda unaani falsafe aur batiniyat se maaqhuz hai aur wahdatul wajood ki ek soorat hai. Iska deen e Islam se koi talluq nahi.

Janab Barailwi ki ek aur ibaarat suniye:

Alam Noor e Muhammadi ﷺ ka ibtedaae wajood mein mohtaaj tha ke wo naa hota to kuch naa banta. You'n hi har shai apni baqaa meins iski dast-gar hai. Aaj iska qadam darmiyan se nikal le'n to aalam dafa'atan fanaa e mahez ho jaae. Wo jo naa the, to kuch naa tha wo jaa naa ho'n to kuch naa ho.⁴⁰⁶

Andaaza farmaiye is qism ke aqaaed Qurani tasawwuraat se kis qadr baeed hain? Quran e Kareem ki kisi ayat mein bhi is tarha ke batini tasswwurat aur fasafiyaana ifkaar o nazariyat ka wajood nahi hai. Magar is qism ke aqaaed ko agar nikaal le'n, to *Barailwiat* dafa'atan *Fanaae Mahez* ho jaae.

Ahmad Raza Khan Sahab Barailwi apne ek doosre risaale ke khutbe mein likhte hain: Tamam tareefe'n is zaat ke liye hain, jisne tamaam ashiya se qabl hamare Nabi ka noor parida farmaya. Phir maqam e anwar aapke zahoor ki kirno'n se paida farmae. Aap ﷺ nuro'n ke noor hain. Tamaam suraj aur chand aapse raushni haasil karte hain. Isi liye Rab e Kareem ne aapka naam noor aur siraj e muneer rakha hai. Agar aap naa hote to suraj raushan naa hota, din raat ki tameez naa ho sakti aur naa hi namazo'n ke auqaat ka pataa chalta.⁴⁰⁷

⁴⁰³ Diwaan Didaar Ali: P41

⁴⁰⁴ Risaalah Salat al Sufa mundarja Majmua Rasaael: V1 P37

⁴⁰⁵ Risaalah Salat al Sufa mundarja Majmua Rasaael: P60

⁴⁰⁶ Risaalah Salat al Sufa mundarja Majmua Rasaael: P60

⁴⁰⁷ Nafi al Fai A'aman Anaa Naburah Kulli Shai Majmua Rasaael: P199

Mulaaehaz keejiye, kis tarha alfaz ke tasarruf ko aqaaed ki buniyad banaya gaya hai. Mazeed naqal karte hain: Aap ﷺ ka saaya zameen par naa padta tha aur Aap noor mahez the. Jab aap dhoop ya chaandni mein chalte aapka saaya nazar naa aata tha. ⁴⁰⁸

Inke ashaar bhi suntey jaaiye

Tu Hai Saaya Noor Ka Har Azu Tukda Noor Ka
Saaya Ka Saaya Naa Hota Hai Naa Saaya Noor Ka
Teri Nasal Paak Mein Har Baccha Baccha Noor Ka
Tu Hai Ain Noor, Tera Sab Gharaana Noor Ka ⁴⁰⁹

Yaani naa sirf ye ke Nabi e Mohtaram ﷺ ki bashariyat se inkar kiya, balkey Aap ﷺ ki saari aulaad ko noori maqhlouqh qarar de diya.

Is qism ke baatini aqaed ki wajah se hi inke andar aqeeda hulool saraaiyat kar gaya aur isi binaa par ye log yahood o nasaara ke aqaaed ko islami aqaaed mein daqhil karke deen e Islam ki tazheek ke murtakib hue. Chunache Barailwi Shaaer kehta hai:

Wohi Jo Mustawi e arsh Tha Khuda Hokar
Utar Padaa Madina Mein Mustafa Hokar

Aap ﷺ ka bashari sifaat se mutsaf hone ke bawajood noor hona kisi bhi shaqs ki samajh mein nahi aasakti.

Chunache is nazariye ke naqabil e faham hone ka eteraaf karte hue Barailwiat ke pairukaar likhte hain: Aap ﷺ ke noor hone ki kaifiyat Allah Ta'ala ne bayan nahi farmai aur naa hi ham samajh sakte hain. Bas baghair soche samjhe isi par eman laana farz hai. ⁴¹⁰

Yaani aqal o fikar aur faham o tadabbur se kaam lene ki koi zaroorat nahi, kyou'ne ghaur o fikar karne se barailwiat ki saari imaarat mandham hokar reh jaati hai. Isey qaaem rakhne ke liye soch o bichaar par panbandi zaruriyaat e barailwiat mein se hai.

Quran e Kareem ki sareeh ayat ki taweel karte hue Barailwi Hazraat kehte hain: Qul ke lafz se ma'alum hota hai ke **قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ**

Basharum Mislukum kehne ki huzoor hi ko ijaazat hai. ⁴¹¹

Abh kaun insey pooche ke 'Qul' la lafz to ayat e kareema *Qul..... Innama Ilaahukum Ilaahu'n Waahid*

قُلْ إِنَّمَا أَنَا بَشَرٌ مِّثْلُكُمْ يُوحَىٰ إِلَيَّ أَنَّمَا إِلَهُمُ إِلَهٌ وَاحِدٌ mein bhi hain. To kya Allah Ta'ala ek hai, kehne ki ijaazat Huzoor ke siwa kisi ko nahi?

Kehte hain: Bashar kehna kuffar ka maqola hai. ⁴¹²

Agar yehi baat hai to ma'az Allah Bukhari Shareef ki is hadees ka kya mafhoom hoga, jisme Hazrat Ayesha ؓ ne farmaya hai ke Huzoor ﷺ bashar the? (Hadees oopar guzar chuki hai!)

Allah Ta'ala hame'n in gumrah nazariyat se mehfooz rakhe. Ameen

⁴⁰⁸ Nafi al Fai A'aman Anaa NABurah Kulli Shai Majmua Rasael: P202

⁴⁰⁹ Nafi al Fai A'aman Anaa NABurah Kulli Shai Majmua Rasael: P224

⁴¹⁰ Min Huwa Ahmad Raza: P39

⁴¹¹ Mawaaiz e Naeemiya: P115

⁴¹² Fataawa Rizwia: V6 P143 & Mawaaiz e Naeemiya: P115

Masla e Haazir o Naazir

Oopar guzar chuka hai ke Barailwiat ke ifkaar o aqaaed baeed az aqal aur insan ki faham se baala tar hain. Inhi aqaaed mein se ek aqeeda ye hai ke muttabeeen barailwiat kehte hain ke Rasool Allah ﷺ har jagah hazir o naazir hain aur ek waqt mein apne jism e mubaarak samet kai maqamaat par maujood ho sakte hain.

Ye aqeeda naa sirf ye ke Kitab o Sunnat ki sareeh muqhalefat par mabni hai, balkey aqal o khurd aur faham o tadabbur se bhi aari hai. Shariat e Islamia is qism ke bozi (T: Buddhisht) aur hinduaana aqaaed se bilkul mubarra o munazza hai.

Barailwi Hazraat aqeeda rakhte hain: koi maqam aur koi waqt Huzoor ﷺ se khaali nahi. ⁴¹³

Mazeed suniye: Syed e Aalam ﷺ ki quwwat e qudsiya aur noor e nabuwwat se ye amar baeed nahi ke aan e waahed mein mashriq, maghrib, junoob o shimal, tahat o fauq, tamaam jahaat o amkinah, baeed muta'addid mein Sarkar apne wajood muqaddas bae'ena ya jis e aqdas misaali ke sath tashreef farma hokar apne muqarrebeen ko apne jamal ki ziyarat aur nigah e karam ki rahmat o barkat sarfaraz farmae'n. ⁴¹⁴

Yaani Aan e waahed mein Aap ﷺ ka apne jism e athar ke sath laa ta'adaad maqamaat par maujood hona amr e baeed nahi.

Ye aqeeda Kitab o Sunnat, Shariat e Islamia, Farameen e Ilaahiya, Irshadat e Nabawiya ﷺ aur Aqal o Fikr se baeed hai. Haa'n Imam e Barailwiat Janab Ahmad Raza Khan Sahab Barailwi ki shariat aur inke khud-saaqhta falsafe mein ye *Amr Bae'ed* naa ho to alag baat hai.

Ek aur muttabe Barailwiat naqal karte hain:

Auliya Allah ek aan mein chand jagah ho sakte hain aur inke baik waqt chand ajzaam ho sakte hain. ⁴¹⁵

Yaani jab Auliya Ikram se ye cheez mumkin hai to Nabi ﷺ se kyou'n mumkin nahi?

Huzoor ﷺ ko duniya mein siar farmaane ka apne Sahaba Ikram ki ruho'n ke sath iqhteyar hai. Aapko bahot se Auliya Allah ne dekha hai. ⁴¹⁶

Daawa aur daleel ko ek sath hi zikar kar diya gaya hai.

Daawa ye hai ke Nabi ﷺ Sahaba Ikram ﷺ ke hamrah muqhtalif maqamaat par maujood ho sakte hain aur daleel ye hai ke bahot se Auliya Ikram ne inhe'n dekh hai! Rahi is baat ki daleel ke Auliya Allah ne inhe'n dekha hai 'to' iski sanad za'eeef bhi ho to harj nahi karti!

Mazeed suniye: Apni ummat ke amaal mein nigah rakhna, inkel iye gunaho'n se isteghfhar karna, insey dafa'a balaa ki dua farmana, atraaf e zameen mein aana jaana, isme barkat dena aur iapni ummat mein koi saaleh admi mar jaae to iske janaaze mein jaana, ye Huzoor ﷺ ka mashghala hai. ⁴¹⁷

Abh Janab Ahmad Raza Khan ka buzrugan ikram ke mutalliq irshad mulaheza ho: Inse poocha gaya ke kya Auliya ek waqt mein chand jagah hazir hone ki quwwat rakhte hain?

To jawab diya: Agar wo chhahe'n to ek waqt mein 10,000 shehro'n mein 10,000 jagah ki dawat qabool kar sakte hain. ⁴¹⁸ (T: iska matlab ye hua ke ek waqt mein ek Auliya Allah 10,000x10,000= 100000000 jagah maujood ho sakte hain)

Rasool Allah ﷺ ke mutalliq naqal karte hain:

⁴¹³ Taskeen al Khawaatir: P85

⁴¹⁴ Taskeen al Khawaatir: P18

⁴¹⁵ Jaa al Haq: P150

⁴¹⁶ Jaa al Haq: P154

⁴¹⁷ Jaa al Haq: P154

⁴¹⁸ Malfuzaat: P113

Nabi ﷺ ki ruh e kareem tamaam jahano'n mein har musalman ke ghar mein tashreef farma hai. ⁴¹⁹

Janab Ahmad Raza ke ek pairukar likhte hain:

Huzoor ﷺ ki nigah e paak har waqt aalam ke zarra zarra par hai aur namaz, tilawat, quran, mehfil e milaad shareef aur na'at khuwani ki majaanis mein, isi tarha saleheen ki namaz e janaza mein khaas taur par apne jism e paak se tashreef farma hote hain. ⁴²⁰

Namalum ye talimaat o hidayat Barailwi Hazrat ne kaha'n se aqhas ki hain? Kitab o Sunnat se to inka koi rishta aur rabt o zab nahi!

Barailwat ke ye pairukar aage chal kar likhte hain:

Huzoor ﷺ ne Hazrat Adam ka paida hona, inki ta'azeem hona aur khata par Jannat se ilaaheda hona aur phir tauba qabool hona aqhir tak inke saare muamelaat jo in par guzre, sabko dekha hai. Aur ibles ki paidaesh aur jo kuch is par guzra, isko bhi dekha aur jis waqt Ruh e Muhammadi ki tawajje daaemi Hazrat Adam se hat gai, tab insey nisiin aur iske nataaej hue. ⁴²¹

Yaani Rasool e Akram ﷺ duniya mein jalwagar hone se qabl bhi hazir o naazir the!

Aur suniye: Ahl-ullah (T: Buzrugnaan e deen) aksar o beshtar ba-haalat e bedaari apni jismaani ankho'n se Huzoor ke jamal e mubaarak ka mushaheda karte hain. ⁴²²

Ek aur jagah likhte hain: Ahle Baseerat Huzoor ﷺ ko dauran e namaz bhi dekhte hain. ⁴²³

Mulaheza ho. Naqal karte hain: Nabi e Akram ﷺ apne jism e Mubarak aur ruh e aqdas ke sath zinda hain aur beshak Huzoor ﷺ atraaf e zameen aur malakoot a'ala mein jaha'n chhahte hain, sair o tasarruf farmate hain aur Huzoor ﷺ apni is haiyyat e mubaaraka ke sath hi. Jis par wafat se pehle the aur Huzoor ﷺ ki koi cheez badly nahi aur beshak Nabi e Kareem ﷺ zahiri ankho'n se ghaeb kar diye gae hain. Jis tarha Malaaka ghaeb kar diye gae hain. Halaa'nke wo sab apne jismo'n ke sath zinda hain. Jab Allah Ta'ala apne kisi bande ko Huzoor ﷺ ka jamal dikhakar izzat o buzrugi ataa farmana chhahte hain to issey hijab ko door kar deta hai aur wo muqarrab banda Huzoor ko is haiyyat par dekh leta hai jis par Huzoor waqe hain. Is ruiyat se koi cheez mane nahi aur ruiyat misaali ki taraf koi amar daai'l nahi. ⁴²⁴

Janab Ahmad Raza Barailwi irshad naqal karte hain:

Kirshn Kanhaiyya kafir tha aur ek waqt mein kai sau jagah maujood hogaya. Fateh Muhammad (Kisi buzrug ka naam) agar chand jagah ek waqt mein ho gaya to kya ta'ajjub hai. Kya guman karte ho ke shaikh ek jagah the, baaqi jagah misaale'n?

Haashan o Kalaa, balkey shaikh bazaar e khud har jagah maujood the, asraar e baatin faham e zaahir se wara hain, khauz o fikar bejaa hai. ⁴²⁵

Subhanallah!

Daawa ki daleel mein naa aayat naa hadees. Daleel ye hai ke Kirshn Kanhaiyya agar kafir hone ke bawajood kai sau jagah maujood ho sakta hai, to kya Auliya Ikram chand jagah maujood nahi ho sakte?

Ham Pairwee Qais Na Farhaad Kare'nge

Kuch Tarz Junoo'n Aur Hi Ejaad Kare'nge

⁴¹⁹ Khaalis al Eteqaad: P40

⁴²⁰ Jaa al Haq: P155

⁴²¹ Jaa al Haq: P156

⁴²² Taskeen al Khawaatir: P18

⁴²³ Taskeen al Khawaatir: P18

⁴²⁴ Taskeen al Khawaatir: P86

⁴²⁵ Fataawa Rizwia: V6 P142 & Malfuzaat: P114

Ye anokha tarz e istedlal barailwiat hi ki khususiyat hai. Imam Barailwiat ke is irshad ko bhi mulaheza farmae'n: Asraar e Baatin faham zaahir se waraa hain, khauz o fikar bejaa hai.

Yaani ye wo naazuk haqeeqat hai jo samjhaai nahi jaati!

Imam Barailwiat ke ek pairukaar raqamtaraz hain:

Huzoor عليه سلام Adam عليه سلام se lekar aapke jismani daur tak ke tamaam waqeat par hazir hain. ⁴²⁶

Barailwiat ke in aqaaed ka zara Allah Ta'ala ke irshadat se taqabul keejiye. Farman e Baari Ta'ala hai:

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ إِذْ قَضَيْنَا إِلَىٰ مُوسَى الْأَمْرَ وَمَا كُنْتَ مِنَ الشَّاهِدِينَ

Aur Aap ﷺ (pahad ke) maghribi jaanib maujood naa the, jab hamne Musa عليه سلام ko ehkaam diye the aur Aap ﷺ in logo'n mein se naa the, jo (is waqt) maujood the. ⁴²⁷

وَمَا كُنْتَ ثَاوِيًّا فِي أَهْلِ مَدْيَنَ تَتْلُو عَلَيْهِمْ آيَاتِنَا وَلَكِنَّا كُنَّا مُرْسِلِينَ

Aur Naa Aap Ahle Madiyan Mein Qiyam Pazeer The Ke Hamari Ayate'n Logo'n Ko Padh Kar Sunaa Rahe Ho'n, Lekin Ham Aap (s0 Ko Rasool Banaane Waale The. ⁴²⁸

وَمَا كُنْتَ بِجَانِبِ الطُّورِ إِذْ نَادَيْنَا وَلَكِنْ رَحْمَةً مِّن رَّبِّكَ لِتُنذِرَ قَوْمًا مَّا أَتَاهُمْ مِّن نَّذِيرٍ مِّن قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُونَ

Aur Naa Aap ﷺ Toor Ke Pehlu Mein Is Waqt Maujood The, Jab Hamne (Musa (a)) Ko Awaaz Di Thi. Lekin Apne Parwardigar Ki Rahmat Se (Nabi Banaae Gae) taakey Aap ﷺ Aise Logo'n Ko Daraae'n Jinke Paas Aap ﷺ Se Pehle Koi Daraane Waala Nahi Aaya, Taakey Wo Log Naseehat Qabool Kare'n. ⁴²⁹

Allah Ta'ala ne Hazrat Mariam عليه سلام ka qissa bayan karne ke baad Nabi e Akram ﷺ se farmaya:

وَمَا كُنْتَ لَدَيْهِمْ إِذْ يُلْقُونَ أَقْلَامَهُمْ أَيُّهُمْ يَكْفُلُ مَرْيَمَ وَمَا كُنْتَ لَدَيْهِمْ إِذْ يَخْتَصِمُونَ

Aur Aap ﷺ To In Logo'n Ke Paas The, Nahi Is Waqt Jab Wo Apne Qalam Daal Rahe The, Ke Inme Se Kaun Mariam Ki Sar Parasti Kare? Aur Naa Aap ﷺ Inke Paas Is Waqt The Jab Wo Baaham Iqhtelaf Kar Rahe The. ⁴³⁰

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ مَا كُنْتَ تَعْلَمُهَا أَنْتَ وَلَا قَوْمُكَ مِنْ قَبْلِ هَٰذَا ۖ فَاصْبِرْ ۚ إِنَّ الْعَاقِبَةَ لِلْمُتَّقِينَ

Ye (qissa) Aqhbar e Ghaib Mein Se Hai. Hamne isey Wahi Ke Zariye Se Aap ﷺ Tak Paho'nchaa Diya. Isko (bataane) Se Qabl Na Aap ﷺ Hi Jaante The Aur Naa Aap ﷺ Ki Qaum. So Sabar Keejiye, Yaqeenan Nek Anjaami Parhezgaaro'n Hi Ke Liye Hai. ⁴³¹

تِلْكَ مِنْ أَنْبَاءِ الْغَيْبِ نُوحِيهَا إِلَيْكَ ۖ وَمَا كُنْتَ لَدَيْهِمْ إِذْ أَجْمَعُوا أَمْرَهُمْ وَهُمْ يَمْكُرُونَ

Ye (qissa) Ghaib Ki Khabro'n Mein Se Hai, Jiski Ham Aap ﷺ Ki Taraf Wahi Karte Hain Aur Aap ﷺ Inke Paas Is Waqt Maujood Naa The, Jab Inho'n Ne Apna Iraada Poqhta Kar Liya Tha Aur Wo Chaale'n Chal Rahe The. ⁴³²

Allah Ta'ala Huzoor عليه سلام ke Masjid al Haram se Masjid al Aqsa tak jane ka waqea bayan karte hue farmate hain:

سُبْحَانَ الَّذِي أَسْرَىٰ بِعَبْدِهِ لَيْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ إِلَى الْمَسْجِدِ الْأَقْصَى الَّذِي بَارَكْنَا حَوْلَهُ لِنُرِيَهُ مِنْ آيَاتِنَا ۚ إِنَّهُ هُوَ السَّمِيعُ الْبَصِيرُ

Paak Zaat Hai Wo Jo Apne Bande Ko Raat Hi Raat Masjid e Haraam Se Masjid e Aqsa Tak Le Gaya Jinke Ird Gird Ko Hamen Baa-barkat Banaa Rakha Hai. taakey In (banda) Ko Ham Baaz Apne Ajaaeb (qudrat) Dikhae'n. Beshak Same'e o Baseer Wohi Allah Hai. ⁴³³

⁴²⁶ Jaa al Haq: P163

⁴²⁷ Surah Qasas: 44

⁴²⁸ Surah Qasas: 45

⁴²⁹ Surah Qasas: 46

⁴³⁰ Surah Al Imran: 44

⁴³¹ Surah Hud: 49

⁴³² Surah Yusuf: 102

⁴³³ Surah Bani Israel: 1

Yaani Rasool Allah ﷺ Agar Haazir o Naazir hote to Masjid e Aqsa tak buraaq ke zariye safar karne ki kya zaroorat thi? Aap ﷺ to pehle hi waha'n maujood the!

Irshad e Baari Ta'ala Hai:

إِلَّا تَنْصُرُوهُ فَقَدْ نَصَرَهُ اللَّهُ إِذْ أَخْرَجَهُ الَّذِينَ كَفَرُوا ثَانِيًا إِنَّهُنَّ إِذْ هُمْ فِي الْغَارِ إِذْ يَقُولُ لِصَاحِبِهِ لَا تَحْزَنْ إِنَّ اللَّهَ مَعَنَا

Agar Tum Log Inki (Rasool ﷺ Allah Ki) Madad Naa Karoge To Inki Madad To (Khud) Allah Kar Chuka Hai, Jabke Inko Kafiro'n Ne Watan Se Nikaal Diya Tha, Jabke Do Mein Se Ek Wo The Aur Dono'n Ghaar Mein (maujood) The, Jabke Wo Apne Rafeeq Se Keh Rahe The Ke Gham Naa Karo! Beshak Allah Ham Logo'n Ke Sath Hai. ⁴³⁴

وَلَقَدْ نَصَرَكُمُ اللَّهُ بِبَدْرٍ وَأَنْتُمْ أَذِلَّةٌ فَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُشْكُرُونَ

Aur Yaqeenan Allah Ta'ala Ne Tumahri Nusrat Ki Badar Mein Halaa'nke Tum Pas The. To Allah Se Darte Raho, Ajab Kya Ke Shukar Guzaar Ban Jaao. ⁴³⁵

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَهُمْ بِالْعُدْوَةِ الْقُصْوَى وَالرَّكْبُ أَسْفَلَ مِنْكُمْ

(Ye wo waqt tha) Jab Tum (maidan e jung) Ke Nazdeek Waale Kinaare Par The Aur Wo Door Waale Kinaare Par Aur Qaafela Tumse Neeche Ki (jaanib) Tha. ⁴³⁶

لَقَدْ رَضِيَ اللَّهُ عَنِ الْمُؤْمِنِينَ إِذْ يُبَايِعُونَكَ تَحْتَ الشَّجَرَةِ

Beshak Allah Khush Ho In Musalmano'n Par Jabke Wo Aap ﷺ Se Bait Kar Rahe The, Daraqth Ke Neeche. ⁴³⁷

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ آمِنِينَ مُحَلِّقِينَ رُءُوسَكُمْ وَمُقَصِّرِينَ لَا تَخَافُونَ

Tum Log Masjid al Haram Mein In sha Allah Zaroor Daqhil Hoge Aman o Amaan Ke Sath, Sar Mudhaate Hue Aur Baal Katraate Hue Aur Tumhe Andesha (Kisi kaa bhi) Naa Hoga. ⁴³⁸

In ayaat se sabit hua ke ek hi waqt mein bahot se maqamaat pe maujood hone ka aqeeda durust nahi. Qurani ayaat ka mafhoom is ghair islami falsafe se mutasaadim hai. Huzoor e Akram ﷺ aur Aap ﷺ ke Sahaba Ikram ﷺ ek hi wajood rakhte the aur jab wo Madina Munawwara mein maujood hote the to Badar mein inka wajood naa hota tha, warna Badar ki taraf safar karne kaa koi maana nahi rehta. Isi tarha jab tak Makkah Mukarrama fateh nahi hua tha, inka wajood Makkah Mukarrama mein nahi tha.

In ayaat e kareema ke sath sath haqhaaeq o waqeaat bhi is aqeede ki tardeed karte hain. Aap ﷺ jab Hujra e Mubaarak mein tashreef farma hote the to Sahaba Ikram ﷺ Aap ﷺ ka masjid mein intezaar farmaya karte the. Agar Aap ﷺ Hazir o Naazir the, Sahaba ﷺ ka masjid mein intezaar karna kya maani rakhta hai?

Isi tarha jab Aap Madina mein the to Hunain mein Aap ﷺ ka wajodd naa tha. Aap ﷺ Tabook mein the to Madina mein Aap ﷺ maujood naa the aur jab Arafaat mein the to naa Makkah Mukarrama mein aapka wajood tha naa Madina Munawwara mein!

Magar Barailwi Hazraat in tamaam ayaat e kareema aur shawaahid o haqaaeq se pehlu tahi karte hue aqeeda rakhte hain ke Nabi ﷺ har aan har maqaam par hazir o naazir hain. ⁴³⁹

Mazeed kehte hain:

Huzoor ﷺ Allah Ta'ala ko bhi jaante hain aur tamaam maujudaat o maqhlugaat inke jame'e ahwaal ko batamaam o kamaal jaante hain. Maazi haal mustaqbil mein koi shai kisi haal mein Huzoors ﷺ se maqhfai nahi. ⁴⁴⁰

⁴³⁴ Surah Bara-at: 40

⁴³⁵ Surah Al Imran: 123

⁴³⁶ Surah Anfal: 42

⁴³⁷ Surah Fatah: 18

⁴³⁸ Surah Fatah: 27

⁴³⁹ Taskeen al Khawaatir: P5

⁴⁴⁰ Taskeen al Khawaatir: P68

Ek aur jagah likhte hain: Nabi e Kareem ﷺ tamaam duniya ko apni nazar e Mubarak se dekh rahe hain. ⁴⁴¹

Janab Barailwi likhte hain: Nabi ﷺ naa kisi se door hain aur naa kisi se be-khabar! ⁴⁴²

Mazeed raqam taraaz hain: Huzoor e Aqdas ﷺ ki hayat o wafaat mein is baat mein kuch farq nahi ke wo apni ummat ko dekh rahe hain aur inki haalato'n, niyyato'n, iraado'n aur dil ke khatro'n ko pehchaante hain aur ye sab Huzoor par raushan hai, jisme asalan posheedgi nahi. ⁴⁴³

Ek aur jagah likhte hain: Nabi ﷺ hazir o naazir hain aur duniya mein jo kuch hua aur jo kuch hoga, aap ﷺ har cheez ka mushaheda farma rahe hain. Aap ﷺ har jagah hazir hain aur har cheez ko dekh rahe hain. ⁴⁴⁴

Sirf Ambiya ﷺ aur Auliya hi nahi, balkey Imam Barailwiat Janab Ahmad Raza Barailwi bhi is sifat e ilaahiya mein inke shareek hain.

Chunache inke ek pairukaar irshad karte hain:

Ahmad Raza aaj bhi hamare darmiyan maujood hain, wo hamari madad kar sakte hain. ⁴⁴⁵

Ye hain barailwi aqaaed o ifkaar ke jinka deen o daanish se door ka bhi talluq nahi hai.

Deen e Ilaahi to aqal o fitrat kea in mutabiq hai, irshad e Baari Ta'ala hai:

قُلْ هَذِهِ سَبِيلِي أَدْعُو إِلَى اللَّهِ عَلَىٰ بَصِيرَةٍ أَنَا وَمَنِ اتَّبَعَنِي وَسُبْحَانَ اللَّهِ وَمَا أَنَا مِنَ الْمُشْرِكِينَ

Aap ﷺ Keh Deejiye Ke Mera Tareeq Yehi Hai, Main Allah Ta'ala Ki Taraf Bulaata Hu'n, Daleel Par Qaaem Hu'n, Main Bhi Aur Mere Pairu Bhi! Aur Paak Hai Allah Aur Main Mushriko'n Mein Se Nahi Hu'n. ⁴⁴⁶

وَأَنَّ هَذَا صِرَاطِي مُسْتَقِيمًا فَاتَّبِعُوهُ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِيلِهِ ۚ ذَٰلِكُمْ وَصَّاكُم بِهِ لَعَلَّكُمْ تَتَّقُونَ

Aur Ye Bhi Keh Deejiye Ke Yehi Meri Seedhi Shah-raah Hai. So Isi Par Chalo Aur Doosir Pag-dandiyo'n Par Naa chalo Ke Wo Tumko Allah Ki Raah Se Judaa Karde'nge. Is (sab) Ka (Allah) Ne Hukam Diya Hai Take Tum Muttaqi Ban Jaao. ⁴⁴⁷

أَفَلَا يَتَذَكَّرُونَ ۚ أَلَمْ يَكُنْ عَلَىٰ قُلُوبِ أَقْفَالَهَا

To Kya Log Quran Mein Ghaur Nahi Karte, Yaa Dilo'n Par Qufal Lag Rahe Hain? ⁴⁴⁸

Kya koi ghaur karne waala hai ke wo ghaur o fikar kare aur tadabbur karne waala hai ke wo tadabbur kare?

Inke aqaaed aur Quran o Hadees ke darmiyan is qadr azeem tazaad o tanaaquz ke baad is baat se inkar ki gunjaesh baaqi nahi rehti ke *Shariat e Islamia* aur *Ifkar e Barailwiya* ka nuqta e nazar aur nahej e fikr alag-alag hai. Dono'n ke ma-bain kisi qism ki bhi mutaabeqat nahi hai.

Allah Ta'ala sabko hidaayat ki taufeeq ataa farmae. Ameen

⁴⁴¹ Taskeen al Khawaatir: P90

⁴⁴² Khaalis al Eteqaad: P39

⁴⁴³ Khaalis al Eteqaad: P46

⁴⁴⁴ 270 (not mentioned in urdu edition)

⁴⁴⁵ Anwar e Raza: P246

⁴⁴⁶ Surah Yusuf: 108

⁴⁴⁷ Surah Anam: 154 (T: mistake by publisher it is Surah Anam: 153)

⁴⁴⁸ Surah Muhammad: 24

Barailwi Talimaat

Jis tarha Barailwi Hazraat ke maqhssoos aqaaed hain, isi tarha inki kuch maqhssoos talimaat bhi hain, jo aqal o sharb aur kasb o ma'ash ke gird ghoomti hain. Mazhab e Barailwiat mein aksar masaael sirf is liye waza'a kiye gae hain ke inke zariye se saada looh awam ko apne jaal mein pha'nsaa kar khaane peene ka silsila jaari rakha jaae. Barailwi Mullao'n ne nae nae masaael waza'a karke aur nai nai bida'at ghadke deen ko aisi nafa'a baqsh tijaarat banaa liya hai, jisme ra-as al maal (T: initial investment) ki bhi zaroorat nahi rahi.

Ghareebo'n ka khoon choos kar buzrug'o'n ke naam ki nazar o niyaz par palne waale ye log deen ke bepaari aur duniya ke pujari hain. Ye haqeeqat hai ke koi bhi mua'ashera is waqt tak Islami mua'ashera nahi kehlaa sakta, jab tak wo *Tauheed e Baari Ta'ala* ke tasawwur se aashna naa ho.

Pakistan mein jab tak *Shirk o Bida'at* ke ye maraakiz aur inke chalane waale ghairat o hamiyat se aari mujaawar maujood hain, is waqt tak *Islami Nizaam* ke nifaaz ka khuwab sharminda ta'abeer nahi ho sakta.

Mureedo'n ki jebo'n par nazar rakhne waale ye duniya ke bhooke peeraan o mashaaeqh jab tak insan ko insan ki ghulami ka dars dete rahe'nge. Is waqt tak hamara mua'ashera tauheed ki shaan o shaukat se aashna nahi ho sakta aur jab tak kisi mua'ashre mein tauheed ke taqaaze poore naa kiye jaae'n, is waqt tak ilhad o ladiyniya ka muqaabla *Aie'n Khyaal Ast o Mahaal Ast o Junoo'n* ka misdaq hai!

Hame'n ilhaad o laa diniyat ke sailab ko rokne ke liye insan ki ghulami ki zanjeero'n ko paash paash karna hoga aur mua'ashre ke afraad ko tauheed ka dars dena hoga.

Allahu ke sur pe sar dhunna, qawwali ke naam par dhol ki thaap par raqas karna, naachte aur ghair aqhlaqi harkate'n karte hue, daaman phailaa kar maa'ngte hue aur sabz chaadar ke kone pakad kar dast sawal daraaz karte hue mazaaro'n par cadhawe ke liye jaana.

Mazhaka-khez kahaniyo'n ko karamato'n ka naam dena, khane peene ke liye nat-nai rasmo'n ka nikaalna chunache jadeed talim yaafta tabqa jab sochta hai ke agar iska naam mazhab hai to ilhaad o ladiniyat ke khoob surat jaal ka shikar ban jaata hai.

Buraa ho in mullao'n aur peero'n ka jo deen ka naam lekar duniya ke dhandho'n mein magan rehte aur *Hudoodullah O Sha'ar Allah* ko pamaal karte hain. Ye *Qabarparasti ki La'anat*, *ye Salaana Urs aur Mele*, *ye Giyarwee'n*, *Qul aur Chaaleeswa'n* inka Islam se koi talluq nahi. Sab duniya ki daulat ko jama karne ke dha'ng hain, magar kaun samjhaae in *Mashaaeq o Peeraan e Tareeqat* ko?

Ye logo'n ki aa'nkho'n par patti baandh kar duniya mein bhi apna mu'n kaala kar rahe hain aur apni aaqebat ko bhi barbaad kar rahe hain. Jo log inhe'n rokthe aur in harkato'n se mana karte hain, inhe'n *Wahhabi* aur *Auliya Ikram* ka *Gustaaqh* kehkar badnaam kiya jaata hai. Inki kitaabo'n ko dekhna ⁴⁴⁹ aur inke sath uthna baithna jurm qaraar de diya jaata hai. ⁴⁵⁰

Mabaada log inki wa'az o naseehat se mutassir hokar raah e raast par ajaae'n aur inki duniya daari khatre mein padh jaae.

Aaiye abh barailwiat ki talimaat ka jaaeza le'n aur Kitab o Sunnat ke sath sath, khud Fiqha Hanafi ke sath inka muwazena kare'n. Taakey pataa chale ke in logo'n ke afkaar o ta'alimaat ki sanad naa Kitab o Sunnat se milti hai aur naa Fiqha e Hanafi se.

⁴⁴⁹ Fataawa Rizwiya: V6 P54

⁴⁵⁰ Maahiya Al Fazlaalah as in Fatawa Rizwiya: V5 P89

Ahmad Yar Gujrati likhte hain:

Saheb e Qabr ke izhar e azmat ke liye qubba waghaira banana shar-an jaaez hai. ⁴⁵¹

Mazeed:

Ulama aur Auliya o Saleheen ki qabro'n par imaat banana jaaez kaam hai, jabke issey maqsood logo'n ki nigho'n mein azmat paida karna. taakey log is qabar waale ko haqeer naa jaane'n. ⁴⁵²

Jabke Hadees mein saraahat hai ke: Rasool Allah ﷺ ne qabar ko choona-gach karne, poqhta banaane aur is par koi qubba waghaira bananne se mana farmaya hai. ⁴⁵³

Isi tarha Rasool Allah ﷺ Hazrat Ali ؑ ko khususi taur par hukam diya tha, ke wo oonchi qabro'n ko zameen ke baraabar kar de'n. ⁴⁵⁴

Hazrat Umar bin al Haaris ؓ, Hazrat Sumaama ؓ se riwayat karte hain ke inho'n ne kaha: Rome mein hamara ek sathi faut ho gaya to Hazrat Fuzaala bin Obaid ؓ ne qabar ko zameen ke baraabar karne ka hukam diya aur farmaya ke maine Rasool Allah ﷺ is baat ka hukam dete hue suna hai. ⁴⁵⁵

Abh aap [Fiqha Hanafi](#) ke nusoos mulaheza farmae'n:

Qabro'n ko poqhta banana mamnu hai. ⁴⁵⁶

Imam Muhammad al Hasan se poocha gaya ke kya qabar ko poqhta banana makruh hai?

To inho'n ne jawab diya: Haa'n. ⁴⁵⁷

Imam Sarkhasi رحمه الله عليه al Mabsot mein farmate hain:

Qabro'n ko poqhta naa banao, kyou'nke Rasool Allah ﷺ se iski mumaneat saabit hai. ⁴⁵⁸

Qaazi Khan apne fataawa mein farmate hain:

Qabar ko poqhta naa banaaya jaae aur naa hi is par Qubba waghaira ta'ameer kiya jaae, kyou'nke Imam Abu Hanifa رحمه الله عليه se iski nahi waarid hui hai. ⁴⁵⁹

Imam Kasaani ka irshad hai:

Qabar ko poqhta karna makruh hai aur Imam Abu Hanifa رحمه الله عليه ne qabar par qubba waghaira banana makruh samjha hai. Is mein maal ka zaya hai. Albatta qabar par paani chidakne mein koi harj nahi, magar Imam Abu Yusuf رحمه الله عليه se marwi hai ke paani chidakna bhi makruh hai, kyou'nke issey qabar poqhta hoti hai. ⁴⁶⁰

Mulaaheza ho: Bahrur Raqhaaeqh ⁴⁶¹, Badaae'e as Sanaae'e ⁴⁶², Fathul Qadeer ⁴⁶³, Raddul Muqhtar A'ala Dur al Muqhtar ⁴⁶⁴, Fataawa Hindiya ⁴⁶⁵, Fataawa Bazaazia ⁴⁶⁶, aur Kanzud Daqhaaeqh ⁴⁶⁷ waghaira.

Qazi Ibrahim Hanafi farmate hain:

Wo qubbey jo qabro'n par ta'ameer kiye gae hain, inhe'n giraana farz hai. Kyou'nke Rasool Allah ﷺ ki ma'asiyat aur nafarmani par ta'ameer kiye gae hain aur wo imaat jo Nabi ﷺ ki ma'asiyat par ta'ameer ki gai ho isey giraana *Masjid e Zilar* ke giraane se bhi ziyaada zaroori hai. ⁴⁶⁸

⁴⁵¹ Jaa al Haq: 282

⁴⁵² Jaa al Haq: 285

⁴⁵³ Muslim, Tirmizi, Nisai, Musnad Ahmad, Al Haakim, Al Baheqhi

⁴⁵⁴ Muslim, Tirmizi, Nisai, Musnad Ahmad, Al Haakim, Al Baheqhi

⁴⁵⁵ Muslim

⁴⁵⁶ Kitab ul Asaar by Imam Muhammad

⁴⁵⁷ Kitab al Asal by Imam Muhammad: V1 P422

⁴⁵⁸ Al Mabsot by Imam Sarkhasi: V2 P62

⁴⁵⁹ Fataawa Qaazi Khan: V1 P194

⁴⁶⁰ Badaae as sanaae by Imam Kasaani: V1 P320

⁴⁶¹ Badaae as sanaae by Imam Kasaani: V2 P209

⁴⁶² Badaae as sanaae by Imam Kasaani: V1 P320

⁴⁶³ Badaae as sanaae by Imam Kasaani: V1 P472

⁴⁶⁴ Badaae as sanaae by Imam Kasaani: V1 P601

⁴⁶⁵ Badaae as sanaae by Imam Kasaani: V1 P166

⁴⁶⁶ Badaae as sanaae by Imam Kasaani: V4 P81

⁴⁶⁷ Badaae as sanaae by Imam Kasaani: P50

⁴⁶⁸ Majalis al Abrar by Qazi Ibrahim: P129

Rasool Allah ﷺ ka farman hai: Allah Ta'ala Yahood o Nasaara par la'anat farmae, inho'n ne apne nabiyyo'n ki qabro'n ko sajdah gaah banaa liya hai.⁴⁶⁹

Ye to hain Kitab o Sunnat aur Fiqah Hanafi ki waazeh nusoos, magar Barailwi Qaum ko israr hai ke qabro'n ko poqhta karna aur in par qubbe waghaira banana zaroori hai.

Janab Ahmad Raza Khan Sahab Barailwi kehte hain:

*Qubbo'n waghaira ki ta'ameer is liye zaroori hai taakey mazaraat taiyyaba aam quboor se mumtaz rahe'n aur awam ki nazar mein haibat o azmat paida ho.*⁴⁷⁰

Chadare'n daalna aur shame'e'n jalaana ye bhi jaaez hai taakey:

*Awam jis mazar par kapdey aur amaame rakhe dekhe'n, mazar wali jaan kar iski tehqheer se baaz rahe'n aur taakey ziyarat karne waale ghafilo'n ke dilo'n mein khushu o adab aae aur ham bayan kar chuke hain ke mazaraat ke paas auliya ikram ki ruhe'n hazir hoti hain.*⁴⁷¹

Mazeed likhte hain: *Shame'e'n raushan karna qabar ki ta'azeem ke liye jaaez hai, taakey logo'n ko ilm ho ke ye kisi buzrug ki qabar hai aur wo issey tabarruk haasil kare'n.*⁴⁷²

Ek aur Barailwi Aalim raqamtaraz hain:

Agar kisi wali ki qabar ho to inki ruh ki ta'azeem karne aur logo'n ko batlaane ke liye ke wali ki qabar hai, taakey log issey barkat haasil kare'n chiragh jalaana jaaez hai.⁴⁷³

Ye to hain Barailwi akabereen ke fatwe! Magar hadees mein iski wazeh mumaneat aai hai.

Hazrat Abdullah bin Abbas ؓ se riwayat hai: Yaani Rasool Allah ﷺ ne qabro'n ki ziyaraat ke liye aane waali aurato'n, qabro'n par sajda gaah ta'ameer karne waalo'n aur in par chiragh raushan karne waalo'n par la'anat farmai hai.⁴⁷⁴

Mulla Ali Qaari Hanafi رحمه الله عليه likhte hain:

Qabro'n par chiragh jalaane ki mumaneat is liye aai hai ke ye maal ka ziya'a hai aur is liye ke ye jahannam ke asaar mein se hai aur is liye aai hai ke isme qabro'n ki ta'azim hai.⁴⁷⁵

Qazi Ibrahim Hanafi رحمه الله عليه qabarparasto'n ke usool zikar karte hue likhte hain:

Aaj baaz gumrah logo'n ne qabro'n ka haj karna bhi shuru kar diya hai aur iske tareeqe waza'a kar liye hain aur deen o shariat ke muqhalif umoor mein se ye bhi hai ke log qabro'n aur mazaaro'n ke saamne badi ajizi o inkesaari ka izhar karte hue aur in par diye waghaira jalaate hain. Qabro'n par chadare'n cadhaana, in par darban bithaana, inhe'n choomna aur inke paas rizq o aulaad waghaira talab karna, in sab umoor ka shariat e Islamia mein koi jawaz nahi.⁴⁷⁶

Khud Ahmad Yaar ne Fataawa Alamgeeri se naqal kiya hai ke: Qabaro'n par shame'e'n raushan karna bida'at hai.

Isi tarha Fataawa Bazaaziya mein bhi hai ke: Qabarstan mein chiragh lejaana bida'at hai iski koi asal nahi.⁴⁷⁷

Ibne Abedeen farmate hain: Mazaaro'n par tel ya shama'a waghaira ki nazar cadhaana baatil hai.⁴⁷⁸

⁴⁶⁹ Bukhari

⁴⁷⁰ Ehkaam e Shariat: V1 P71

⁴⁷¹ Ehkaam e Shariat: V1 P71

⁴⁷² Bareeq al Manaar Ba-Shamo'o al Mazar, Fataawa Rizwiya: V4 P144

⁴⁷³ Jaa al Haq: P300

⁴⁷⁴ Abu Dawood, Tirmizi, Nisaai

⁴⁷⁵ Marqaah by Mulla Ali Qaari: V1 P470

⁴⁷⁶ Majalis al Abrar: P118

⁴⁷⁷ Jaa al Haq: P302

⁴⁷⁸ Raddul Muqhtar by Ibne Abedeen Shaami: V2 P139

Allama Haskafi Hanafi farmate hain: Wo nazar o niyaz jo awam ki taraf se qabro'n par cadhai jaati hain, khuwah wo naqdi ki soorat mein ho ya tel waghaira ki shakal mein, wo bilaa ijma'a baatil aur haram hain. ⁴⁷⁹

Fataawa Alamgeeri mein hai: Qabro'n par rasuhni karna jahiliyat ki rasm'o'n mein se hai. ⁴⁸⁰

Allama Aloosi Hanafi رحمته الله عليه farmate hain: Qabro'n par se chiragh aur shama'a ko hataana zaroori hai. Aisi koi nazar jaaez nahi. ⁴⁸¹

Isi tarha: Chaadar waghaira se qabar ko dhaa'npna bhi durust nahi. ⁴⁸²

Nez: Ye sab baatil hai. In kaamo'n se bachna chahiye. ⁴⁸³

Nez: Chiragh jalaana aur chaadare'n cadhaana haram hai. ⁴⁸⁴

Ulama e Ahnaf, Hazrat Ali ؑ ke mutalliq bayan karte hain ke: Wo kisi aisi qabar ke paas se guzre jise kapde waghaira se dhaa'np diya gaya tha, to Aap ؑ ne issey mana'a farma diya. ⁴⁸⁵

In saari bida'at ka shariat e Islamia mein koi wajood nahi aur naa hi ye *Quroon e Oola* se saabit hain. Agar isme kisi qism ka koi deeni faaed ahota to Sahaba Ikram ؓ aur Tabaeen رحمته الله عليه waghaira se iska amal saabit hota. Balke, Rasool Allah ﷺ ne to dua farmai thi: (yaani) Aye Allah! Meri qabar ko mela-gaah naa banana ke iski pooja shuru kardi jaae. ⁴⁸⁶

Barailwi Hazraat ne *Urso'n, Mahaafil e Milaad, Faateha Ki Nazar, Qul, Giyaarwee'n* aur *Chaaleeswa'n* waghaira ki shakal mein bahot si is tarha ki bida'at ejad kee'n, taakey wo inke zariye se pet ki aag thandi kar sake'n. Wo likhte hain: Auliya Allah rahmat e Rab ke darwaze hain. Rahmat dawaazo'n se hi milti hai.

Quran e Kareem mein hai: **هٰذَاكَ دَعَا زَكْرِيَّا رَبَّهُ**

Saabit hua ke Zakariya عليه سلام ne Hazrat Mariam عليه سلام ke paas khade hokar bacche ki dua ki ⁴⁸⁷ yaani Waliya ke paas dua karna baais e qabul (T: Qubuliyat) hai. ⁴⁸⁸

Nez: Qabro'n par *Urs e Auliya* ki khidmat mein haazri ka sabab hai aur ye ta'azeem *Sha'aer Allah* hai aur isme beshumar fawaaed hain. ⁴⁸⁹

Ahmad Raza Sahab ke ek aur shagird kehte hain:

Auliya Ikram ki qabro'n par urs karna aur faateha padhna barkaat ka baais hai. Beshak Auliya Allah apni qabro'n mein zinda hain aur marne ke baad inki taqato'n mein izaafa ho jaata hai. ⁴⁹⁰

Naeemuddin Muradabadi likhte hain:

Urs karna aur is mauqe par raushni, farsh aur langar ka intezaam karna shariat ⁴⁹¹ se saabit aur Rasool e Kareem ﷺ ki sunnat hai. ⁴⁹²

Nez: Auliya ke mazaraat mein namaz padhna aur inki ruho'n se madad talab karna barakaat ka baais hai. ⁴⁹³

⁴⁷⁹ Raddul Mughtar by Haskafi: V2 P139

⁴⁸⁰ Fataawa Alamgiri: V1 P178

⁴⁸¹ Ruh ul Ma'ani: V15 P219

⁴⁸² Fataawa Mataalib al Momineen

⁴⁸³ Fataawa Azeeziya: P9

⁴⁸⁴ Fataawa Shah Rafiuddin: P14

⁴⁸⁵ Mataalib al Momineen

⁴⁸⁶ Mishkath al Masabeeh: Baab Al Masajid & Muwatta Maalik

⁴⁸⁷ Mulaheza farmae'n ke kis tarha ye log Quran e Majeed mein ma'anawi tehreef ka irtekaab kar rahe aur nabuwwat ki shaan mein gustaqhi kar rahe hain. Issey ye tassur milta hai ke *Wilaaya Nabuwwat* se afzal hai aur yehi aqeeda hai gumran

Ibne Ahmad Razaabi Soofi ka. Ahmad Yaar Gujrati ne Hazrat Zakariya عليه سلام ka maqam o martaba Hazrat Mariyam عليه سلام se ghataa diya hai. (Al Ayaaz Billah)

⁴⁸⁸ Jaa al Haq: P335

⁴⁸⁹ Mawaaiz e Naeemia: P224

⁴⁹⁰ Bahaar e Shariat: V1 P56

⁴⁹¹ Barailwi Shariat se to ye saabit ho sakti hai, Islami Shariat se saabit nahi hai!

⁴⁹² Risaala Al Muajjeza al Uzma al Muhammadiya as mentioned Fataawa Sadar ul Afaazil Naeemuddin Muradabadi: P160

⁴⁹³ Risaala Haajiz al Bahrain by Barailwi as mentioned in Fataawa Rizwiya: V2 P333

Wahabiyo'n ka ye kehna ke qabro'n ko choomna shirk hai, ye inka ghulu hai. ⁴⁹⁴

Nez: Nazar Li Ghairillah (T: Allah ke alaawa kisi aur ke liye nazar) se aadmi mushrik nahi hota. ⁴⁹⁵

Qabro'n ke gird tawaaf karna bhi Barailwi Shariat mein jaaez hai:

Agar barkat lene ke liye qabar ke gird tawaf kiya to koi harj nahi. ⁴⁹⁶

Is liye ke: Auliya ki qabre'n Sha'aer Allah mein se hain aur inki ta'azeem ka hukam hai. ⁴⁹⁷

Nez: Tawaaf ko shirk tehraa dena wahabiya ka gumaan e faasid aur mahez ghulu e baatil hai. ⁴⁹⁸

Ur ski wajah tasmiya: Urs ko Urs is liye kehte hain, kyou'nke ye Uroos yaani dulha Muhammad ﷺ ke didaar ka din hai. ⁴⁹⁹

Ahmad Yaar Gujrati ka fatwa:

Namaz sirf iske peeche jaaez hai, jo urs waghaira karta ho aur jo in cheezo'n ka muqhalif ho, iske peeche namaz jaaez nahi. ⁵⁰⁰

Eid Milaad un Nabi ﷺ bhi ghair Islami eid hai. Quroon e Oola mein iska koi wajood nahi. Khud Didaar Ali ne is baat ka eteraaf kiya hai ke Milaad Shareef ka salaf e saleheen se Quroon e Oola mein koi saboot nahi. Ye ba'ad mein ejaad hui hai. ⁵⁰¹

Iske bawajood inka aqeeda hai ke: Mehfil e Milaad Shareef munaqqid karna aur wilaadat e paak ki khushi manaana, iske zikar ke mauqe par khushbu lagaana, gulaab chidakna, sheerni taqseem karna, gharzye ke khushi ka izhar jo jaez tareeq se ho, wo mustahab hai aur bahot hi baais e barkat. Aaj bhi itwaar ko Esaai is liye eid manaate hain ke is din dastarkhuwan utraa tha aur Huzoor ﷺ ki tashreef awari is maaeda se kahee'n badhkar nemat hai. Lehaza inki wilaadat ka din bhi yaum ul eid hai. ⁵⁰²

Nez: Milaad Shareef Quran o Hadees aur Malaeka o Paighambaro'n se saabit hai. ⁵⁰³

Nez: Milaad Malaeka ki sunnat hai, issey shaitan bhaagta hai. ⁵⁰⁴

Didaar Ali likhte hain: Milaad Sunnat aur Waajib hai. ⁵⁰⁵

Nez: Zikar e Milaad ke waqt khadey hone ka Quran e Majeed (kaunse Quran e Majeed?) mein hukam hai. ⁵⁰⁶

Aur yehi Didaar Ali hain, jinho'n ne kaha hai ke Milaad Shareef ki asal Quroon e Oola se sabit nahi.

Janab Barailwi kehte hain: Milaad Shareef mein rulaa dene waale qisse bayan karna najaaez hai. ⁵⁰⁷

Barailwi Qaum ne akal o sharb ko dawaam baqashne ke liye is tarha ki bida'at jaari ki hain aur deen e Islam ko ghair sharai rusoom o riwaaj ka majmua banaa diya hai. Is silsile mein inho'n ne Nabi e Mohtaram ﷺ ke muqaddas naam ko bhi istemaal kiya, taakey khaane peene ka bazaar baqhubi garam ho sake.

⁴⁹⁴ Fataawa Rizwiya: V10 P66

⁴⁹⁵ Fataawa Rizwiya: V10 P207

⁴⁹⁶ Bahar e Shariat by Amjad Ali Rizwi: V4 P133

⁴⁹⁷ Ilm ul Quran by Ahmad Yar: P36

⁴⁹⁸ Hikayaat e Razwiya: P46

⁴⁹⁹ Hikayaat e Razwiya: P146

⁵⁰⁰ Al Haq ul Mubeen by Ahmad Saeed Kazmi: 74

⁵⁰¹ Rasool al Kalam Fee Bayan al Maulid wal Qiyam: P15

⁵⁰² Jaa al Haq: V1 P231

⁵⁰³ Jaa al Haq: V1 P231

⁵⁰⁴ Jaa al Haq: V1 P233

⁵⁰⁵ Rasool al Kalam Fee Bayan al Maulid wal Qiyam: P58

⁵⁰⁶ Rasool al Kalam Fee Bayan al Maulid wal Qiyam: P60

⁵⁰⁷ Not mentioned in urdu edition

*Halaa'nke Sarwar e Kaenaat ﷺ ka irshad e giraami hai: Jisne Deenke maamle mein koi nai cheez ejaad ki, isey Radd kar diya jaaega.*⁵⁰⁸

*Nez: Deen mein nai-nai rasm'o'n se bacho, har nai rasm bida'at hai, aur har bida'at gumrahi hai.*⁵⁰⁹

Aur khud Ahed e Nabawi ﷺ mein Aap ﷺ ne apne kisi azeez ki Eid e Milaad nahi manaai aur naa hi inki wafat ke baaad Qul waghaira karwaae. Aap ﷺ ke beto'n aur betiyo'n, Aap ﷺ ki zauja mutahhera Hazrat Khadeeja ؓ aur Aap ﷺ ke chacha Hazrat Hamza ؓ ki wafaat Aap ﷺ ki zindagi mein hui. Magar Aap ﷺ ne maujuda rasm'o'n mein se koi rasm adaa nahi ki. Agar in rasm'o'n ka koi faaeda hota yaa esaal e sawaab ka zariya hote'n, to Aap ﷺ zaroor amal farmate aur Sahaba Ikram ؓ ko bhi iski talqeen farmate.

Agar kisi ki qabar par urs waghaira karna baais e sawab aur husool e barkat ka sabab hota to, Khulafa e Rashedeen ؓ kisi soorat mein bhi issey mehroom naa rehte. Nabi ﷺ ke sath insey ziyaada mohabbat kisko ho sakti hai? Magar inme kisi se bhi is qism ke amaal saabit nahi. Malum hua, ye sab rasme'n Kasb e Ma'aash ke liye waza'a ki gai hain. Sawab o barakaat ka husool mahez Dhoka hai.

Shah Waliullah Mohaddis Dahelwi رحمته الله عليه farmate hain:

*Nabi ﷺ ne kisi qabar ki taraf khusoosi taur par safar karne se mana farmaya hai aur qabro'n par hone waali bida'at bahot buri hain. Khud Aap ﷺ ne apni qabar ko mela naa banne ki dua farmai thi.*⁵¹⁰

Mashoor Hanafi Mufasssir Qaazi Sanaullah Paanipati farmate hain:

*Aajkal kuch jaahil logo'n ne qabro'n ke paas ghair sharai harakaat shuru kardi hain, inka koi jawaz nahi. Urs waghaira aur raushni karna sab bida'at hain.*⁵¹¹

Qabro'n ke gird tawaaf ke baare mein Ibne Najeem al Hanafi ka irshad hai:

*Ka'aba ke siwa kisi doosri cheez ke gird tawaf Kufr hai.*⁵¹²

Mulla Ali Qaari رحمته الله عليه wazaahat farmate hain:

*Rauza e Rasool ﷺ ke gird tawaf karna bhi jaaez nahi, kyou'nke ye Ka'abatullah ki khaasiyat hai. Aaj kal jo kuch jaahil logo'n ne mashaaeqh aur ulama ka libaada odh kar ye kaam shuru kar diya hai, inka koi etebaar nahi. Inka ye fa'al jahaalat par mabni hai.*⁵¹³

Jaha'n tak Eid e Milaad ka talluq hai, to ye 7 sadi hijri mein ek bida'ati badshah Muzaffaruddin ki ejad hai.

*Wo ek fuzool kharch baadhshah tha, Milaad manaaya karta tha, wo sabse pehle shaqs tha jisne ye kaam shuru kiya.*⁵¹⁴

*Nez: Wo har saal taqreeban 300,000 rupiye is bida'at par kharch kiya karta tha.*⁵¹⁵

Nez:

*Iske daur mein ek bida'ati alim Umar bin Dahiya ne bhi iska sath diya, badshah ne isey 1000 dinar inaam diya.*⁵¹⁶

⁵⁰⁸ Bukhari & Muslim

⁵⁰⁹ Musnad Ahmad, Abu Dawood, Tirmizi & Ibne Majja

⁵¹⁰ Hujjatullahil Baalegha: V2 P77 & Tafhimaat Ilaahiya: V2 P64

⁵¹¹ Tafseer e Mazhari by Qazi Sanaullah: V2 P65

⁵¹² Al Bahr ur Raeeqh

⁵¹³ Sharha Al Manaasik by Mulla Ali Qari

⁵¹⁴ Al Qaul Al Mo'otemad Fee Amal al Maulid by Ahmad Muhammad Masri

⁵¹⁵ Dol al Islam by Imam Zahabi (rah): V2 P102

⁵¹⁶ Al Bidaaya wan Nihaaya by Imam Ibne Kaseer: V13 P144

Al Bidaaya wan Nihaaya mein Umar bin Dahiyya ke mutalliqlikha hai ke: Ye jhoota shaqs tha, logo'n ne iski riwayat par etebaar karna chhod diya tha aur iski bahot ziyaada tazleel ki thi. ⁵¹⁷

Imam Ibne Hajar رحمه الله عليه ne iske bare mein farmaya hai:

Ye bahot jhoota shaqs tha. Ahadees khud waza'a karke inhe'n Nabi ﷺ ki taraf mansoob kar deta tha. Salaf e Saleheen ke khilaf bad-zubaani kiya karta tha. Abul A'ala Asbahaani ne iske mutalliqlik ek waqea naqal kiya hai ke: wo ek din mere walid ke paas aya, iske hath mein ek musalla bhi tha. Isne isey chooma aur ankho'n se lagaaya aur kaha ye musalla bahot baa-barkat hai. Maine is par kai hazaar nawafil adaa kiye hain aur baitullah shareef mein is par baith kar Quran e Majeed khatam kiya hai. Ittefaq aisa hua ke isi roz ek tajir mere walid ke paas aya aur kehne laga: Aap ke mehman ne aaj mujhse bahot mehnga jaenamaz (musalla) khareeda hai. Mere walid ne wo musalla jo mehman Umar bin Dahiyya ke paas tha, isey dikhlaaya to tajir ne kaha ke yehi wo jaae namaz hai jo isne mujhse aaj khareeda hai. Is par mere walid ne isey (T: Umar bin Dahiyya ko) bahot sharminda kiya aur ghar se nikal diya. ⁵¹⁸

Behre-haal aise shaqs ne is badshah ki taeed ki aur milaad ke silsile mein iska sath diya.

Eid e Milaad eisaiyo'n ki mushabehat mein jaari ki gai hai, Islami shariat se iska koi talluq nahi.

Mehfil e Milaad mein Barailwi A'ala Hazrat milaad padhte waqt khade ho jaate hain. Inka aqeeda hota hai ke maazallah Rasool Allah ﷺ khud isme haazri ke liye tashreef laate hain. Barailwi Hazraat aksar ye sher padhte hain

Dam Barailwi Aqaaed Dam Padho Darood

Huzoor ﷺ Bhi Hain Yaha'n Maujood

Ika kehna hai: Milaad shareef ke zikar ke waqt qiyaam farz hai. ⁵¹⁹

Halaa'nke Sarwar e Kaenaat ﷺ farmaya karte the: Jise ye baat acchi lagti hai, ke log iske liye ta'aziman qiyam kare'n, iska thikana Jahannam hai. ⁵²⁰

Isi liye Sahaba Ikram ؓ Aap ﷺ ko dekh kar khade nahi hua karte the, kyou'nka inhe'n pataa tha ke Aap ﷺ isey naa pasand farmate hain. ⁵²¹

Barailwi Hazraat par ta'ajjub hai ke wo Nabi e Paak ﷺ ka yaum e milaad Aap ﷺ ki tareeq e wafat ke roz manaate hain. Kyou'nke Aap ﷺ ne 12 Rabi ul Awwal ko inteqal farmaya tha. Aap ﷺ ki tareeqh e wilaadat 9 Rabi ul Awwal hai aur jadeed taqeeem se ye sabit ho chuki hai. Aur issey bhi ziyada tajjub is baat par hai ke chand saal qabl Barailwi Hazraat isey Baarah Wafaat kaha karte the, magar abh Baarah Wafaat se badal kar eid e milaad kar diya.

Jaha'n tak Qul, Saatwe'n, Daswe'n aur Chaaliswe'n waghaira ka talluq hai, ye sab khud saaqhta bida'at hain. Naa Rasool Allah ﷺ se inka saboot milta hai, naa Ashaab ؓ e Rasool ﷺ se aur naa hi Fiqha e Hanafi se. Haqeeqat

⁵¹⁷ Al Bidaaya wan Nihaaya by Imam Ibne Kaseer: V13 P145

⁵¹⁸ Lisaan al Mizaan by Imam Ibne Hajar (rah): V4 P296

⁵¹⁹ Anwar as Saate'a by Abdul Samee Barailwi: P250

⁵²⁰ Tirmizi & Abu Dawood

⁵²¹ Tirmizi (Hasan)

mein ye log Hanafi nahi, kyou'nke ye Fiqha e Hanafi ki pabandi nahi karte. Inki alag apni fiqha hai, jis par ye amal paira hain.

Fiqha e Hanafi ke Imam Mulla Ali Qaari رحمته الله عليه farmate hain:

Hamaare mazhab ke ulama ka ittefaq hai ke Teeja aur Saatwa'n waghaira jaaez nahi. ⁵²²

Ibne Bazaaz Hanafi رحمته الله عليه farmate hain:

Teeja aur Saatwa'n waghaira Makrooh hai. Isi tarha maqhsos dino'n mein isaal e sawaab ke liye khana pakaana aur khtam waghaira bhi makruh hain. ⁵²³

Magar Barailwi Hazraat kisi shaqs ke marjaane ke baad iske wurasa par Qul waghaira karna farz qarar dete hain aur isaal e sawab ke bahaane Shikam Parwari ka samaan muhiyya karte hain.

Geyaarwee'n ke mutalliq Barailwi Qaum ka eteqaad hai:

Geyaarwee'n tareeqh ko kuch muqarrah paiso'n par Fateha paabandi se ki jaae to ghar mein bahot barkat rehti hai. Kiyab Yaazdah Majaalis mein likha hai ke Huzoor Ghous e Paak raziallahu ta;ala ahn, Huzoor عليه سلام ki baarhawee'n yaani 12 tareeq ke milaad ke bahot paaband the. Ek baar khuwab mein Sarkar ne farmaya ke Abdul Qaadir! Tumne baarhawee'n se hamko yaad kiya, ham tumko Geyaarwee'n dete hain. Yaani log Geyaarwee'n se tumko yaad kare'nge. Ye sarkari atiya hai. ⁵²⁴

Ye hai Geyaarwee'n aur Yaadah Majaalis se iski azeem ush-shaan daleel. Namaloom kaun kaun se din inho'n ne husool e barkat ke liye waza'a kar rakhe hain. Barailwi Hazhab mein Jumeraat ki roti bhi bahot ma'aroof hai. Kyou'nke: Jumerat ke roz momino'n ki ruhe'n apne gharo'n mein aati hain aur darwaze ke paas khadi hokar dard-naak awaaz se pukarti hain ke: Aye mere gharwaalo'n! Aye mere baccho'n! Aye mere azeezo'n! ham par sadqy se maherbaani karo. Chunache maiyyat ki ruh apne ghar mein Juma ki raat ko aakar dekhti hai ke iski taraf se sadqa kiya gaya hai yaa nahi? ⁵²⁵

Sirf Jumeraat ke roz hi ruhe'n sadqa o khairat ka mutaalba karne ke liye nahi aate'n, balke: Eid, Juma tul Mubaarak, Ashura aur Shab e Baraat ke mauqe par bhi aati aur is qism ka mutaalba karti hain. ⁵²⁶

Akal o sharb ke liye ejaad ki jaane waali Barailwi Hazraat ki 'Rasm Khatam Shareef' johalaa mein bahot mashoor hai. Inke mullao'n ne pet ke liye indhan faraaham karne ki gharz se is rasm ko riwaj dekar shariat e Islamia ko bahot badnam kiya hai. Is rasm se ulama ikram ke wiqar ko bhi saqht dhachka lagaa hai aur hamare haa'n ye rasm mohiyya hota rahe, baaqi kisi cheez se inhe'n koi gharz nahi.

Isi tarha ye hazraat kisi sarmayadaar ke ghar ekatthe hokar Quran e Majeed khatam karte hain aur phir iska sawab maiyyat ko hiba kar dete hain. Sarmayadaar khush ho jaata hai ke chand tiko'n ke auz iska azeez baqhsa gaya aur ye hazraat khush ho jaate hain ke thode se waqt muqhtalif anwa'a ke khane bhi mil gae aur jeb bhi garam ho gai, halaa'nke Fuqaha e Ahnaaf ki saraahat hai: Ujrat lekar Quran khatam karne ka sawab khud padhne waale ko nahi milta, maiyyat ko kaise paho'nchega? ⁵²⁷

⁵²² Miqaat Sharha Mishkat al Masabeeh: V5 P482

⁵²³ Fataawa Bazaaziya: V4 P81

⁵²⁴ Jaa al Haq: V1 P270

⁵²⁵ Risaala Atiyaan al arwaah as mentioned Majmua Rasael: V2 P69 & Jaa al Haq: V1 P262

⁵²⁶ Atiyaan al Arwah: P70

⁵²⁷ Sharha Ad Durriya by Mehmood bin Ahmad Hanafi

Imam Aini رحمته الله عليه *farmaate hain: Is tarha Quran e Majeed khatam karke ujrati lene waala aur dene waala dono'n gunahgaar hain. Is tarha karna jaaez nahi.* ⁵²⁸

Ibne Abedeen رحمته الله عليه likhte hain: Aisa karna kisi mazhab mein jaaez nahi, iska koi sawab nahi milta. ⁵²⁹

Imam Shaami رحمته الله عليه naqal karte hain: Quran e Majeed ujrati par padhna aur phir iska sawab maiyyat ko hiba karna kisi se saabit nahi hai. Jab koi shaqs ujrati lekar padhta hai to isey padhne ka sawab nahi milta, phir wo maiyyat ko kya hibaa kar sakta hai. ⁵³⁰

Rab e Ta'ala ne farmaya:

وَلَا تَسْتُرُوا بآيَاتِي تَمَنَّا قَلِيلًا

Meri Ayaat Ke Badle Maal Ka Kuch Hissa Naa Khareedo. ⁵³¹

Mufasssireen kehte hain: Yaani is par ujrati naa lo. ⁵³²

Sharha Aqeeda Tahaawiya mein hai:

Kuch logo'n ka ujrati dekar Quran e Majeed khatam karwana aur phir iska sawab maiyyat ko hibaa karna, ye salaf o saleheen mein se kisi se bhi saabit nahi aur naa is tarha sawab maiyyat tak pahon'chta hai. Ye aise hi hai jaise koi shaqs kisi ko ujrati dekar issey nawaafil waghaira padhwaae aur inka sawab maiyyat ko hibaa kar de. Iska koi faa'ida nahi. Agar koi shaqs ye wasiyyat karke jaae ke iske maal mein se kuch hissa Quran e Majeed ki tilawat karke isey hiba karne waalo'n ko diya jaae, to aisi wasiyat batil hai. ⁵³³

Behrehaal is bida'at ka zaati khuwahishaat ki takmeel se to talluq ho sakta hai, deen o shariat se koi talluq nahi!

Barailwi Hazrat ne maal o daulat jama karne ke liye 'Tabarrukat' ki bida'at bhi ejaad ki hai, taakey *Jubba o Dastaar* ki ziyaarat karaake duniyawi daulat ko sameta jaae.

Barailwi A'ala Hazrat likhte hain: Auliya ke tabarrukat Sha'aer Allah mein se hain, inki ta'azim zaroori hai. ⁵³⁴

Mazeed: Jo shaqs tabarrukaan shareefa ka munkir ho, wo Quran o Hadees ka mukir aur saqht jaahil, khaasar aur gumrah faajir hai. ⁵³⁵

Nez: Rasool Allah ﷺ ki ta'azeem ka ek juzu ye bhi hai ke jo cheez Huzoor ﷺ ke naam se pehchaani jaati hai, iski ta'azeem ki jaae. ⁵³⁶

Chunache kisi bhi cheez ko Rasool Allah ﷺ ki taraf mansoob kardo aur phir iski ziyarat karwaake sadqe khairat aur nazraane jama karne shuru karo. Koi zaroorat nahi tehqheeq ki ke is 'Tabarruk' ka waqai Aap ﷺ se koi talluq hai bhi ya nahi?

Janab Barailwi tasreeh farmate hain: Iske liykisi sanad ki haajat nahi, balkey jo cheez Huzoor e Aqdas ﷺ ke naam e paak se mashoor ho, iski ta'azeem sha'aer e deen mein se hai. ⁵³⁷

Ta'azeem ka tareeqa kya hai? Janab Ahmad Raza bayan karte hain:

Dar o diwaar aur tabarrukat ko mas karna aur bosa dena, agarche in imaraton ka zamaana aqdas mein wajood hi naaho..... iski daleel? Majnu'n ka qaul.....kya khoob kisi ne kaha hai.

⁵²⁸ Al Binaaya Sharha Hidayat: V3 P655 80

⁵²⁹ Majmua Rasael by Ibne Abedeen: P173-174

⁵³⁰ Majmua Rasael by Ibne Abedeen: P175

⁵³¹ Surah Baqara: 41

⁵³² Tafseer e Tabri, Tafseer Ibne Kaseer & Tafseer Qurtubi

⁵³³ Sharha Aqeeda Tahawiya: P517

⁵³⁴ Muqaddama Risaala Badar al Anwar & Majmua Rasael by Ahmad Raza Khan: V2 P8

⁵³⁵ Badar al Anwar by Ahmad Raza Khan: P12

⁵³⁶ Badar al Anwar by Ahmad Raza Khan: P21

⁵³⁷ Badar al Anwar Al Fasal al Raabe'e: P43

امر على الديار ليلي اقبل ذا الجدار وذا الجدارا
وماحب الديار شغفن قلبي ولكن حب من سكن الديار

Main laila ke shehro'n par guzarta hu'n to kabhi is diwaar ko bosa deta hu'n to kabhi is diwaar ko aur ye shaher ki mohabbat ki wajah se nahi, balkey ye to shaher waalo'n ki mohabbat hai. ⁵³⁸

Nez: Hatta ke buzrugo'n ki qabar par jaane ke waqt darwaze ki chaukhat choomna bhi jaaez hai. ⁵³⁹

Barailwi Qaum ke nazdeek Madina Munawwara aur buzrugo'n ki qabro'n ko choomna hi nahi, balkey mazaaro'n waghaira ki tasweero'n ko choomna bhi zaroori hai. Barailwi Sahab irshad karte hain: Ulama e deen na'al mathar o rauza Huzoor Syedul Bashir A'alaihe Afzal as Salaat o Akmal As Sallam ke naqshe kaghazo'n par bananne aur inhe'n bosa dene, ankho'n selagaane aur sar par rakhne ka hukam farmate rahe. ⁵⁴⁰

Nez: Ulama e deen in tasweero'n se dafa'a e amraaz o husool e aghraaz ke liye tawassul farmate the. ⁵⁴¹

Barailwi A'ala Hazrat, Huzoor e Akram ﷺ ke na'al e mubaarak ki khayal tasweer ke fawaaed bayan karte hue likhte hain: Jiske paas ye naqsha e mutabreka ho, Zaalimo'n aur Haasido'n se mehfooz rahe. Aurat dard e zeh (T: labor pain) ke waqt apne dahene hath mein rakhe, asaani ho. Jo hamesha paas rakhega moa'azziz ho aur isey ziyaarat e rauza e rasool naseeb ho. Jis lashkar mein ho naa bhaage, jis qafila mein ho naa lutey. Jis kashti mein ho, naa dubey. Jis maal mein ho, naa churaaya jaae. Jis haajat mein issey tawassul kiya jaae, poori ho. Jis muraad ki niyyat se paas rakhe'n, haasil ho. ⁵⁴²

In khurafaat aur daur e jahiliyyat ki khurafaat mein koi farq nahi hai. Sarwar e Kaenaat ﷺ ne in khurafaat ko khatam kiya tha, ye log dobara inhe'n zinda kar rahe hain.

Khan Sahab naqal karte hain: Agar ho sake to is khaak ko bosa de jisey na'al mubaarak ke asar se na hasil hui warna iske naqsha hi ko bosa de. ⁵⁴³

Mazeed: Is naqshe ke likne mein ek faaeda ye hai ke jise asal rauza aaliya ki ziyarat naa mili, wo iski ziyarat karle aur shauq se isey bosa de ke ye missal is asal ke qaam maqam hai. ⁵⁴⁴

Nez: Rauza Munawwra Huzoor pur Noor Syed Alim ﷺ ki naqal saheeh bilaa-shubha muazzemaat deeniya se hai. Iski ta'azeem o takreem barwajah sharai har musalman saheeh u leman ka muqhtazaa e eman hai. ⁵⁴⁵

Tasweer ki ziyarat ke adaab e bayan karte hue likhte hain: In cheezo'n ki ziyarat ke waqt Huzoor ﷺ ka tasawwur zahen mein lae'n aur darood shareef ki kasrat kare'n. ⁵⁴⁶

Ek jagah likhte hain: Huzoor ﷺ ke na'al mubaarak ke naqsha ko mas karne waale ko qiyamat mein khair e kaseem milegi aur duniya mein yaqeenan nihayat acche aish o ishrat aur izzat o sarwar mein rahega. Isey qiyamat ke roz kamiyaabi ki gharz se bosa dena chahiye, jo is naqshe par apne ruqhsar ragdey iske liye bahot ajeeb barkate'n hain. ⁵⁴⁷

Andaza lagaae'n, Barawil Hazrat ki in harkaat aur but-parasti mein kya farq reh jaata hai?

Apne hatho'n se ek tasweer banaate hain aur phir Rasool Allah ﷺ ka tasawwur apne zahen mein laakar isey choomte, apni ankho'n se lagaate aur apne gaalo'n par ragadte hain aur phir barkat ke husool ki ummed karte hain.

⁵³⁸ Risaala Abar al Maqaal as mentioned Majmua Rasael: V2 P141

⁵³⁹ Risaala Abar al Maqaal as mentioned Majmua Rasael: V2 P159

⁵⁴⁰ Risaala Abar al Maqaal as mentioned Majmua Rasael: V2 P144

⁵⁴¹ Abra al Maqaal Fee Qiblah al Jalaal by Barailwi: P143

⁵⁴² Badar al Anwar Fee Adaab al Asaar: P40

⁵⁴³ Abar al Maqaal Fee Qiblah al Jalaal by Barailwi: P143

⁵⁴⁴ Abar al Maqaal Fee Qiblah al Jalaal by Barailwi: P148

⁵⁴⁵ Badar al Anwar Fee Adaab al Asaar: P53

⁵⁴⁶ Badar al Anwar Fee Adaab al Asaar: P56

⁵⁴⁷ Majmua Rasael By Ahmad Raza Khan: P144

Ek taraf to tasweer aur mujassame ki is qadr ta'azeem karte, aur doosri taraf Allah Rabbul Izzat ki shaan mein is qadr gustaaqhi aur be-adabi ke kehte hain:

Na'al shareef (jutey ka mujassma) par *Bismillah* likhne mein koi harj nahi. ⁵⁴⁸

Janab Ahmad Raza Sahab in mushrikaana rusoom ki asal gharz o ghayat ki taraf aate hain:

Zaer ko chhahiye ke wo kuch nazar kare, taakey issey musalmano'n ki a'anat ho. Is tarha se ziyarat karne waale aur karaane waale dono'n ko sawab hoga. Ek ne sa'adat o barkat dekar inki madad ki aur doosre ne mata'a e qaleel se faaeda paho'chaya. Hadees mein hai 'Tum jisse ho sake ke apne musalman bhai ko nafa'a paho'nchaae' to isey chhahiye ke nafa'a paho'chaae (tarz e istedlal mulaaheza farmae'n) hadees mein hai: Allah apne bando'n ki madad mein hai, jab tak banda apne bhai ki madad mein hai. Khusoosan jab ye tabarrukaat waale Hazaraat Sadaat Ikraam ho'n, to inki khidmat a'aala darje ki barkat o sa'aadat hai. ⁵⁴⁹

Ye hai Barailwi Deen o Shariat aur ye hain iske buniyadi usool o zawaabit! Awam ko bewaqoof banaa kar kis tarha ye log apna karobaar chamkaana chhahte aur apni tijoriya'n bharna chhahte hain.

Kya ye tasawwur kiya jaa sakta hai ke Islam tasaweer aur mujassamo'n ki ta'azeem ka hukam de? Inhe'n bosa dene aur hath se choone ko baais e barkat bataae aur phir is par cadhaawe cadhaane ki targheeb de?

Haasha wa Kalla!

Deen ko nafa'a baqsh tijaarat banaa lene waale baaz Barailwi Mullao'n ne awaami sarmaae ko dono'n hatho'n se lootne ke liye baaz aisi bida'at ejaad ki hain, jo khullam khulla Kitab o Sunnat ke khilaf elaan e baghawat hain. Barailwi Hazraat ka aqeeda hai ke agar kisi ne saari zindagi naa namaz padhi ho naa rozey rakhe ho'n, marne ke baad deenwi maal o mata'a kharch kar ke isey baqshwaaya jaa sakta hai. Jise ye log heela isqaat ka naam dete hain.

Iska tareeqa mulaheza farmae'n aur Barailwi Zehniyat ki daad de'n:

Maiyyat ki umar ka andaza lagaa kar mard ki umar se 12 saal aur aurat ki umar se 9 sall (nabaaligh rehne ki kam az kam muddat) kam kardiye jaae'n. Baqiya umar mein andaza lagaaya jaae ke aise kitne faraaez hain, jinhe'n wo naa adaa kar saka ho aur naa qazaa. Iske baad har namaz ke liye sadqa fitr ki miqhdar bataur fidiya khairat kardi jaae. Sadqa fitr ki miqdaar nisf sa'a gandum ya ek sa'a jau hai. Is hisaab se ek din ki witar samet 6 namazo'n ka fidya taqreeban 12 ser, ek maah ka 9 mana ur shamsi saal ka 108 man hoga. ⁵⁵⁰

Quran e Kareem mein hai:

إِنَّ الَّذِينَ يَأْكُلُونَ أَمْوَالَ الْيَتَامَىٰ ظُلْمًا إِنَّمَا يَأْكُلُونَ فِي بُطُونِهِمْ نَارًا وَسَيَصْلَوْنَ سَعِيرًا

Bilaa Shubha Wo Zaalim Jo Yateemo'n Ka Maal Khaate Hain, Wo Haqeeqat Mein Apne Pet Mein Jahannam Ki Aag Bhar Rahe Hain, Aise Log Jahannam Mein Daqhil Ho'nge. ⁵⁵¹

Nez farmaya:

لَا تَزِرُ وَازِرَةٌ وِزْرَ أُخْرَىٰ

Kisi Ka Bojh Doosra Nahi Uthaa Sakta. ⁵⁵²

Nez:

وَأَنْ لَّيْسَ لِلْإِنْسَانِ إِلَّا مَا سَعَىٰ

Insan Ko Isi Ki Jazaa Milege, Jo Isne Khud Kamaaya. ⁵⁵³

⁵⁴⁸ Majmua Rasael By Ahmad Raza Khan: P304

⁵⁴⁹ Badar al Anwar Fee Adaab al Asaar: P50

⁵⁵⁰ Ghayatal Ehtiyaat Fee Jawaz Heelah al Isqaat as mentioned Bazal al Jawaaze: P34 (Lahore Edition)

⁵⁵¹ Surah Nisa: 10

⁵⁵² Surah Bani Israel: 15

⁵⁵³ Surah Najam: 39

Magar Barailwi Hazraat ne namalum ye heele kaha'n se aqhaz kiye hain?

Inka maa-khuz Islam ke alaawa koi aur deen to ho sakta hai, Shariat e Islamia mein inka koi wajood nahi!

Kehte hain ke apne azeez ko baqashwane ke liye itni daulat shayad hi koi kharch kare, phir isme taqhfef ke liye doosre kai heele bayan karte hain, taakey isey isteta'at se bahar samajh kar bilkul hi tark naa kar diya jaae.

Jo log in heelo'n ke qaael nahi hain, inke mutalliq inka irshad hai ke: Wahabi waghaira ko duniya se ruqhsat hone walo'n ke sath naa koi khair-khuwaahi hai aur naa fuqara o ghuraba (barailwi mullao'n) ke liye jazba e hamdardi.

Agar koi shaqs hisaab ke mutabiq fidiya adaa kare, to kya accha hai. ⁵⁵⁴

Agar har mahelle ke log apne azza ko baqashwane ke liye in heelo'n par amal shuru kar de'n to in mullao'n ki to paa'ncho'n ghee mein ho jaae'n.

In heelo'n se be-namazo'n aur roza-khoro'n ki ta'adaad mein izaafa to ho sakta hai, barailwi akabereen ki tijoriya'n to bhar sakti hain, magar azaab ke mustahiq murdo'n ko baqashwaya nahi jaa sakta. Kyou'nke, in heelo'n ka naa Quran mein zikar naa Hadees mein. Jisne duniya mein jo kamaaya, aqhirat mein iska phal paaega. Agar nek hai to isey in heelo'n ki zaroorat nahi aur agar bad hai to isey inka koi faaeda nahi!

Anguthey choomna bhi ek bida'at hai, jiska hadees se koi suboot nahi. Barailwi Hazraat is bida'at ko sabit karne ke liye man-ghadat mauzoo riwayat zikar karte hain.

Janab Barailwi likhte hain: Hazrat Khizar عليه السلام se marwi hai ke jo shaqs *Ash Hadu Anna Muhammadar Rasool Allah* sunkar apne angutho'n ko chumega aur phir apni ankho'n par lagaega, iski ankhe'n kabhi naa dukhe'ngi. ⁵⁵⁵

Janab Ahmad Raza ne is riwayat ko Imam Saqhawi se naqal kiya hai.

Jabke Imam Saqhawi رحمه الله عليه ne is hadees ko zikar karke likha hai:

Is riwayat ko kisi soofi ne apni kitab mein naqal kiya hai. Iski sanad mein jin raawiyo'n ke asmaa hain. Wo muhaddeseen ke nazdeek majhool aur ghair ma'aruf hain. Yaani khud-saaqhta sanad hai aur phir Hazrat Khizar عليه السلام se kisne suna hai? Iska bhi koi zikar nahi. ⁵⁵⁶

Yaani Imam Saqhawi jis riwayat ko soofiya ke khilaf istemaal kar rahe hain, is par tanqeed kar rahe hain aur ise mauzoo riwayat qarar de rahe hain. Janab Ahmad Raza mukammal ilmi bad-dayaanati ka sabot dete hue ek ghair Islami bida'at ko riwaaj dene ke liye issey istedlal kar rahe hain.

Imam Siyuti رحمه الله عليه likhte hain:

Wo tamaam riwayaat, jinme angutho'n ko choomne ka zikar hai, wo mauzoo aur man-ghadat hain. ⁵⁵⁷

Isi tarha Imam Saqhawi رحمه الله عليه, Mulla Ali Qaari, Muhammad Taher Al Fatani aur Allama Shukani رحمه الله عليه waghaira ne in tamaam riwayat ko mauzoo qarar diya hai. ⁵⁵⁸

Lekin Janab Ahmad Raza Sahab ko israr hai ke:

Anguthey choomne ka inkar ijma'a e ummat (barailwi ummat) ke manaafi hai. ⁵⁵⁹

⁵⁵⁴ Heelatul Asqaat: 35

⁵⁵⁵ Muneer ul Ain Fee Hukm Taqabul al Abhaameen as mentioned Fataawa Rizwiya: P383

⁵⁵⁶ Al Maqasid al Hasanah by Imam Saqhawi

⁵⁵⁷ Taiseer al Maqaal by Imam Siyuti

⁵⁵⁸ Tazkirah al Mauzu'at by Fatani, Mauzu'at by Mulla Ali Qari, Al Fawaaed al Mujama'at by Imam Shaukani

⁵⁵⁹ Muneer al Ain as in Fataawa Rizwiya: V2 P488

Mazeed: Isey wohi shaqs najaez kahge, jo Syed ul Anaam ﷺ ke naam se jalta hai. ⁵⁶⁰

Barailwi khurafaat mein se ye bhi hai ke wo kehte hain:

Jisne *Laa ilaaha Illallah Wahdahu Laa Shareeka Lahu* ye saari dua likh kar maiyyat ke kafan mein rakh di, wo qabar ki tangiyo'n se mehfooz rahega aur munkar-nakeer iske paas nahi aae'nge. ⁵⁶¹

Isi tarha Barailwi Hazraat ne '*Ahed Naama*' ke naam se ek dua waza'a kar rakhi hai, jisa koi sabut nahi. Iske mutalliq inka aqeeda hai ke: isey, jis shaqs ke kafan mein rakha jaae, Allah iske tamaam gunah maaf kardega. ⁵⁶²

Ahmad Yaar likhte hain:

Ahed naama dekh kar maiyyat ko yaad aajaata hai ke isne nakereen ko kya jawab dena hai? ⁵⁶³

Barailwi Hazraat Kitab o Sunnat aur khud Fiqha Hanafi ki muqhalefat karte hue bahot si aisi bida'at ka irtekaab karte hain, jinka salaf e saleheen se koi suboot nahi milta. Inme se ek Qabar par Azaan dena bhi hai.

Khan Sahab Barailwi likhte hain: Qabar par Azan dena mustahab hai, issey maiyyat ko nafa'a hota hai. ⁵⁶⁴

Nez: Qabar par Azaan se shaitan bhaagta hai aur barakaat naazil hoti hain. ⁵⁶⁵

Halaa'nke Fiqha Hanafi mein wazeh taur par iski muqhalefat ki gai hai.

Allama Ibne Hammam رحمه الله عليه farmate hain:

Qabar par Azaan waghaira dena ya doosri bida'at ka irtekaab karna durust nahi. Sunnat se faqat itna sabit hai ke Nabi ﷺ jab Jannat ul Baqe'e mein tashreef le jaate to farmate:مؤمنين عليكم السلام iske alaawa kuch sabit nahi, in bida'at se ijtenab karna chhahiye. ⁵⁶⁶

Aaj kal Qabar par Azan dene ka riwaj hai, iska koi saboot nahi, ye bida'at hai. ⁵⁶⁷

Mahmood Balaqhi رحمه الله عليه ne likha hai: Qabar par Azaan dene ki koi haisiyat nahi. ⁵⁶⁸

Behrehaal ye hain Barailwi Hazraat ki wo talimaat jo naa sirf Kitab o Sunnat ke khilaf hai, balkey Fiqha Hanafi ke bhi khilaf hain. Halaa'nke Barailwi Qaum Fiqha Hanafi ka paband hone ka daawa karti hai.

Allah Ta'ala se dua hai ke wo hame'n Sunnat par amal paira hone aur bida'at se ijtenaab karne ki taufeeq ataa farmae. Ameen.

⁵⁶⁰ Muneer al Ain as in Fataawa Rizwiya: V2 P496

⁵⁶¹ Fataawa Rizwiya: V4 P127

⁵⁶² Fataawa Rizwiya: V4 P129

⁵⁶³ Jaa al Haq: P340

⁵⁶⁴ Fataawa Rizwiya: V1 P315

⁵⁶⁵ Jaa al Haq: V1 P315

⁵⁶⁶ Abr al Maqaal Fee Qiblah al Jalaal: P143

⁵⁶⁷ Badar al Anwar Fee Adab al Asaar: P38

⁵⁶⁸ Badar al Anwar Fee Adab al Asaar: P40

Barailwiat Aur Takfeeri Fatwe

Barailwi Hazraat ne akabireen e millat e Islamia ki jis andaz se takfeer ki hai, inhe'n *Mulhid*, *Zindeeqh* aur *Murtad* qarar diya hai aur inhe'n *Ghaleez* aur *Najis* gaaliyo'n se nawaaza hai. Kisi shaqs ka is par jazbaati hona aur jawaban wohi tarz o usloob iqhteyar karna agarche fitri taqaaza hai. Magar hamara andaaz choonke musbat, naram aur ghair mutashaddidaana hai. Lehaza ham kufr ke fatwe ko zikar karne ke bawajood apne usloob mein kisi qism ki tabdeeli nahi aane de'nge. Waise bhi momin ki ye shaan nahi ke wo la'an-ta'an ka usloob o andaaz iqhteyar kare.

Barailwi Mazhab ke pairukaaro'n ne apne maqhsos aqaaed o nazariyat ko Islam ka naam de rakha hai. Inke nazdeek Allah Ta'ala ke tamaam iqhteyaraat Auliya ke paas hain. Inke khud-saqhta buzrugan e deen hi khalaq ki shunwaai aur inki haajat rawaai karte hain. *Woilm e ghaib* rakhte hain aur aanan faanan poori duniya ka chakkar lagaa kar apne mureedo'n ki takaleef ko door karte hain, inhe'n dushmano'n se najat ataa karte aur masaaeb o mushkilaat se chutkaara dete hain. Inke paas nafa'a o nuqsan paho'nchaane, murde ko zinda karne aur gunah-gaaro'n ko baqashne jaise iqhteyaraat maujood hain. Wo jab chhahe'n *Baarish Barsaade*, jise chhahe'n *A'ataa karde'n* aur jise chhahe'n *Mehroom rakhe'n*. Haiwanaat inke farmabardar hain, farishte inke darbaan hain. Wo hashar o nashar aur hisaab o kitaab ke waqt apne pairukaaro'n ki madad karne par qadir hain. Zameen o asmaan mein inhi ki badshahi hai. jab chhahe'n ek hi qadam mein arsh par chale jaae'n aur jab chhahe'n wo samandaro'n ki taho'n mein utar jaae'n. Suraj inki ijaazat ke baghair tuloo nahi hota. Wo andhe ko beena kar sakte aur kodhi ko shifa de sakte hain. Marne ke baad inki quwwat o taaqat mein hairatnaak had tak izaafa ho jaata hai. Dilo'n ke raaz janne waale aur maut o hayat ke maalik hain.

Ye tamaam iqhteyaraat jab buzrugan e deen ke paas hain to kise kya zaroorat hai ke wo Allah Ta'ala ko pukaare, masaa'id ka ruqh kare, raat ki tarikiyo'n mein uth kar wo apne rab ke huzoor gid-gidaae?

Wo kis peer ke naam ki nazar o niyaz dega, apne aapko iska mureed banaalega, wo khud hi iski nighbaani karega, masaaeb mein iske kaam aaega aur qiyamat ke roz isey Jahannam se bacha kar Jannat mein daqhil kardega.

Zahir hai jiski aqal salaamat ho aur Islam ki ta'alimaat se adna waqifiyat bhi rakhta ho, wo to in aqaaed ko tasleem nahi karsata. Wo to Rab e Kaenaat ko apne Khaliq o Maalik o Raaziq aur Daata o Haajat rawaa maanega aur maqhloq ko iska mohtaj aur iske bande tasawwur karega. Wo insan hokar insan ki ghulami iqhteyar nahi kar sakta. Bas yehi qasoor tha *Ahle Hadees* ka!

Inho'n ne in hinduaaona o mushriknaana aqaaed ko naa maana, chunache wo Janab Ahmad Raza Khan Sahab Barailwi aur inke pairukaaro'n ke takfeeri fatwo'n ka nishaana ban gae.

Ahle Hadees ne kaha ke hame'n Janab Barailwi ki ataa-at ka nahi, balkey Kitab o Sunnat ki ataa-at ka hukam diya gaya hai.

Inhe'n Sarwar e Kaaenaat ﷺ ka ye irshad azeez tha: تركت فيكم أمرين لن تضلوا ما تمسكنم بهما: كتاب الله وسنة نبيه

Main tumhare andar 2 cheeze'n chhodey jaa raha hu'n, jab tak inhe'n mazbooti se thaame rakhoge, gumrah nahi hoge. Kitabullah aur Sunnat e Rasool ﷺ! ⁵⁶⁹

⁵⁶⁹ Mishkat Shareef

Yehi ek jurm tha, jo inhe'n maqhtal le gaya aur in par fatwo'n ki bochaad hui aur wo *Kaafir, Zindeeq, Mulhid* aur *Murtad* tehre!

Irshad e Baari Ta'ala hai:

وَأَطِيعُوا اللَّهَ وَالرَّسُولَ لَعَلَّكُمْ تُرْحَمُونَ

Allah Ta'ala Aur Iske Rasool ﷺ Ki Farmabardari Karo, taakey Tum Par Raham Kiya Jaaye. ⁵⁷⁰

أَطِيعُوا اللَّهَ وَرَسُولَهُ وَلَا تَوَلَّوْا عَنْهُ وَأَنْتُمْ تَسْمَعُونَ

Allah Ta'ala aur Iske Rasool Ki Ataa-at Karo Aur Inke Faramen Sunne Ke Bawajood Inse Ru-gardaani Naa Karo. ⁵⁷¹

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ

Aye Eman Waalo! Allah Ta'ala Aur Iske Rasool ﷺ Ki Hi Ataa-at Karo. ⁵⁷²

Allah Ta'ala ne Quran e Majeed mein apni aur apne Nabi ﷺ ki ataa-at o farmabardari ka hukam diya hai. Magar Barailwi aqaaed o ifkaar ke dalaael choonke Kitab o Sunnat se mohiyaa nahi hote aur Ahle Hadees sirf Kitab o Sunnat par iktefa karte aur logo'n ko isi ki taraf dawat dete hain. Chunace, Barailwi Hazraat ko in par saqht ghussa tha, ke ye inke karobar e zindagi ko kharab aur inki chamakti hui dukano'n ko wiraan kar rahe hain.

Yehi qasoor Imam Muhammad bin Abdul Wahhab Najdi رحمه الله عليه aur inke sathiyon' ka tha.

Barailwi Hazraat ke nazdeek *Deobandi* bhi deen e ilsam se kharij hain. Inka qasoor ye tha ke wo inke taraashe hue qisse kahaniyon' par eman nahi laae aur Janab Ahmad Raza ki pairwee nahi ki.

Tamaam wo Shoa'ara Hazraat, jinho'n ne mua'ashre ko ghair Islami riwajaat se paak karna chhaha, wo bhi Barailwi Hazraat ke nazdeek *Kuffar o Murtadeen* qarar paae. Inka qasoor tha ke wo logo'n ko qhaanqhaahi nizaam aur astaano'n par hone waali khurafaat o bida'at ka Islam se koi talluq nahi.

Mahereen e ta'aleem bhi *kafir o murtad* qarar paae, kyon'ke wo taleem ke zariye *shirk o jahaalat* ki tareekiyo'n ka muqabla karte aur mua'ashre se hinduaana rasm'o'n ko khatam karne ke liye awaz buland karte the aur issey in (barailwi mullao'n) ka karobar khatm ho sakta tha.

Isi tarha *Tehreek e Azaadi* ke hero, *Muslim siyasatdaan*, *Tehreek e Khilafat ke qaadeen*, *Angrez ke khilaf alam e baghaawat buland karne waale ur Jihad ki dawat dete waale bhi* Barailwiyo'n ke fatwo'n aur dushmani se mehfooz naa reh sake, kyon'ke wo Janab Barailwi ke ifkaar se muttafiq naa the.

Barailwi Hazraat ki takfeeri machine gun ki zad se shayad hi koi shaqs mehfooz reh saka ho. Har wo shaqs inke nazdeek kafir o murtad tehraa, jiska zara sab hi insey iqtelaaf hua. Hatta ke bahot se aise log bhi inki takfeer se naa bach sake, jo aqaaed o ifkaar mein to insey muttafiq the, magar wo muqhalefeen ko kafir kehne par amaada naa hue. Jabke barailwi hazraat ke nazdeek muqhalefeen ke kufr o irtedaad mein shak karne waala bhi kafir hai. Iska zikar mufassil aaraha hai!

Iho'n ne apne ek saathi Abdul Baari Luckhnawi ko bhi Kafir qarar de diya, kyon'ke inho'n ne baaz ulama ko kafir qarar dene se inkar kar diya tha. ⁵⁷³ Chunache is mauzoo par ek mustaqil kitab tasneef ki Allah Ta'ala *Taari Ad Daari Lil Mafihat Abdul Baari*.

Janab Ahmad Raza aur inke sathi is jumle ko baar baar dohrate hain! Jisne falaa'n ke kufr mein shak kiya, wo bhi kaafir! Yaa Jo ise...! ⁵⁷⁴

⁵⁷⁰ Surah Al Imran: 132

⁵⁷¹ Surah Anfaal: 20

⁵⁷² Surah Nisa: 59

⁵⁷³ Masheeh Dimagh Majnoon: P14 (Baraili Edition)

⁵⁷⁴ Iska zikar aage mufaselan aaega

Mashoor Islami kaatib Maulana Abdul Hai Luckhnawi رحمه الله عليه Ahmad Raza Khan Sahab ke halaat ka zikar karte hue likhte hain: Janab Ahmad Raza Sahab fiqhahi aur kalaami masaael mein bhot mutashadid the. Bahot jald kufr ka fatwa lagaa dete. Takfeer ka parcham uthaa kar musalmano ko kafir qarar dene ki zimmedari inho'n ne khoob nibhaai. Bahot se inke sathi bhi paida ho gae jo is silsile mein inka saath dete rahe. Janab Ahmad Raza har islaahi tehreek ke muqhalif rahe, bahot saare risaale bhi inki takfeer ko saabit karne ke liye tehreer kiye.

Harmain Sharifaain ke ulama se inke khilaf fatwe bhi liye. Istefta mein aise aqaaed inki taraf mansoob kiye jinse wo bari uz zimma the. Imam Muhammad Qasim Nanotwi, Allama Rasheed Ahmad Ganghoi, Maulana Khaleel Ahmad Sahranpuri aur Maulana Ashraf Ali Thanwi rahimahulla waghaira ko musalman nahi samajhte the aur bar-mula inke kufr o irtedaad ke fatwo'n ka izhar karte the. Apni kitab *Husaam ul Harmain* mein likhte hain: Jo shaqs inke kufr aur azaab mein zara saa bhi shak kare, wo bhi kafir hai. Janab! Ahmad Raza Sahab sari zindagi musalmano par kufr ke fatwe lagaane mein masroof o mashghool rahe, hatta ke kufr ke fatwe ko ek mamuli amar tasawwur kiya jaane laga aur inke is amal ki wajah se Hindustan ke musalman iqhtelaf o inteshaar ka shikar ho gae. ⁵⁷⁵

Takfeer e Muslimeen mein Janab Barailwi tanha nahi the, balkey inke muttabeen ne bhi musalmano ko kuffar o murtadeen ke is zumre mein shamil karne ke liye choti ka zor sarf kiya. Ahle Hadees ka iske alaawa kya jurm tha ke wo awam ko shirk o bida'at se ijtenab ki talqeen karte aur iqhtelaf ke waqt Kitab o Sunnat hi se hidayat o rehnumai haasil karne ki dawat dete the.

Allah Ta'ala ka farman hai:

فَإِنْ تَنَزَّعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ

Agar tumhari Aapas Mein Iqhtelaf Ho Jaae To Iske Hal Ke Liye Allah Aur Iske Rasool ﷺ, yaani Kitab o Sunnat ki taraf ruju karo. ⁵⁷⁶

Isi tarha Ahle Hadees ki dawat hai ke Ummat e Muhammadiya ﷺ par Rasool Allah ﷺ ke alaawa kisi ki ataa-at o itteba farz nahi. Khuwah wo kitna bada wali, mohaddis aur imam hi kyou'n naa ho.

Hadees mein hai: Jab tak tum Kitab o Sunnat ki ataa-at karte rahoge, gumrah nahi hoge. ⁵⁷⁷

Ahle Hadees ne Paak o Hind mein hinduaana rusoom o riwaaaj ko islami tehzeeb ka hissa banne se roka aur bida'at o khurafaat ka khul kar muqabla kiya. Inho'n ne kaha ke Deen e Islam ke mukammal ho jaane ke baad abh kisi nai cheez ki zaroorat nahi rahi.

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتِمَمْتُ عَلَيْكُمْ نِعْمَتِي ⁵⁷⁸

Yaani: Deen e Islam Ahed e Nabawi ﷺ mein hi mukammal ho chuka tha, deen mein kisi nae masle ki ejaad bida'at hai, bida'at ke mutalliq irshad e Nabawi ﷺ hai: Jo deen mein koi nai cheez ejaad kare, isey rad kar diya jaae. Ek riwayat mein hai Sab se buri cheez deen mein nai ejadaat hain. Har nai cheez bida'at hai aur har bida'at gumrahi. ⁵⁷⁹

Neki aur sawab ke tamaam kaamo'n ko Allah Ta'ala aur iske Rasool ﷺ ne bayan farmadiya hai. Ahed e Nabawi ﷺ ke baad ejad hone waali rusoom o riwaaaj aur bida'at deen e Islam ka hissa nahi, inhe'n musratad kar diya jaae.

Ahle Hadees ualam ne isi baat ki taraf dawat di. Barailwi Hazraat ne is dawat ko apne aqaaed o nazariyat ke manaafi samjha. Kyou'nke is dawat mein inke meley, urs o milaad, teejey o chaaliswe'n, qawwali aur gaane

⁵⁷⁵ Nuzhatul Khawaatir by Imam Abdul Hai Luckhnawi: V8 P39

⁵⁷⁶ Surah Nisa: 59

⁵⁷⁷ Mishkath al Masabeeh

⁵⁷⁸ Surah Maeda: 3

⁵⁷⁹ Mishkath al Masabeeh

bajaane, raqas o suroor ki mehfile'n aur shikamparwari o khuwahishat e nafsani ki takmeel ke liye ejad ki jaane waali doosri bida'at khatre mein pad jaati theen.

Chunache inho'n ne ulma e Ahle Hadees ko apna bad-tareen dushman samjha aur inke khilaf takfeer baazi ki muhim shuru kardi.

Is silsile mein inho'n ne sabse pehle Wahabi Tehreek ke surqhil Shah Ismail Shaheed رحمته الله عليه ko nishana banaaya. Kyou'nke *Shirk o Bida'at* ke khilaf khullam khulla elan e jung karne waale wo sabse pehle shaqs the. Wo Tauheed o Sunnat ka parcham lekar nikle aur kufr o bida'at ke aiwaano'n mein zalzale paida karte chale gae.

Inho'n ne jab dekha ke hinduaana aqaaed islami tehzeeb ka hissa ban rahe hain, hudoodullah mua'attal ho chuki hain, islami sha'aer ka mazaqh udaaya jaa raha hai aur jahil soofiya ghalat nazariyat ka par-chaar kar rahe hain. Wo Kitab o Sunnat ki raushni mein saheeh islami dawat ka jhanda lekar uthe aur angrezo'n ke khilaf amali jihad ke sath sath shirk o bida'at ke tufaan ka bhi muqabla karne ke liye maidan mein utar aae.

Inho'n ne apni kitab Taqwiyyatul Eman ⁵⁸⁰ mein logo'n ko tauheed ke aqeede ki taraf dawat di. Ghairullah se fariyad-rasi jaise aqaaed ko baatil sabit kiya aur taqleed o jamood aur mazhabi ta'assub ki bhi beq-huni ki. Shah Ismail Shaheed رحمته الله عليه angrezo'n aur sikho'n ke khilaf jihad mein mashgool rahe aur dars o tadrees aur wa'az o tableegh ke zariye bhi musalmano ko Tauheed ka sabaq dete rahe. Dinko jihad karte, rato'n ko qiyam karte, you'n musalsil mehnat aur jaddo jahad se shirk o bida'at ka muqabla karte hue wo raah e haq mein shahaadat paagae. Wo is aayat ka misdaq the:

إِنَّ اللَّهَ اشْتَرَىٰ مِنَ الْمُؤْمِنِينَ أَنْفُسَهُمْ وَأَمْوَالَهُمْ بِأَنْ لَهُمُ الْجَنَّةَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ فَيَقْتُلُونَ وَيُقْتَلُونَ

Allah Ta'ala Ne Momino'n Se Inki Jaane'n Aur Inka Maal Kharee Liya Hai Aur Iske Badle Mein Inke Liye Jannat Likh Di Hai Wo Allah Ta'ala Ke Raate Mein Jihad Karte Hain Aur Kafiro'n Ko Qatal Karte Karte Khud Bhi Shaheed Ho Jaate Hain. ⁵⁸¹

Shah Saheeh رحمته الله عليه ke baad inho'n ne inki dawat ke janashee Syed Imam Nazeer Hussain Muhaddis Dahelwi رحمته الله عليه ko takfeeri muhim ka nishana banaaya. Inka qasoor ye tha ke inho'n ne Hadees ki nashar o isha-at mein is waqt maujood poori duniya ke ulama se ziyada kirdar adaa kiya. Inke shagirdo'n ne duniya bhar mein uloom e hadees ke ahya ke liye musalsil mehnat ki aur dars o tadrees mein masroof rahe. Isi binaa par Misri (T: Egyptian) mufakkir Rasheed Riza ne likha hai: Agar hamare Hindustani Ahle Hadees bhai hadees ke uloom ka ehtemaam naa karte to shayad in uloom ka bahot se ilaaqo'n mein wajood khatam ho jaata. ⁵⁸²

Kyou'nke: Bahot se muqalleden hadees ki kitabo'n ka siwaae tabarruk ke koi faaeda nahi samajhte the. ⁵⁸³

Janab Barailwi ne Shah Shaheed aur Syed Nazeer Hussain (Rahimahullah Alaihim) ko kafir qarar diya. Shah Shaheed رحمته الله عليه ki takfeer ke liye inho'n ne ek mustail risala *Al Kokabah Ash Shubhaatiya Fee Kufriyaat al Wahabiyya* tehreer kiya. Iski ek ibaa'rat mulaheza ho: Aye sarkas munaafiqo'n aur faasiqo'n! Tumhara badaa (Shah Ismail Shaheed) ye guman karta hai ke Rasool Allah ﷺ ki ta'areef aam insano'n se bhi kam hai, Rasool Allah ﷺ se boghz o a'adaawat tumhare mu'n se zaahir hogai. Jo tumhare seeno'n mein hai, wo issey bhi ziyada hai. Tum par shaitan ghalib aa chuke hai. Isne tumhe khuda ki yaad aur Nabi ﷺ ki ta'azeem bhulaadi hai. Quran mein tumhari zillat o ruswaai bayan ho chuki hai. Tumhari kitab Taqwiyyatul Eman asal mein Tafwiyyat u leman hai, yaani wo eman ko zaae kar dene waali hai. ⁵⁸⁴

⁵⁸⁰ Imam Muhammad bin Abdul Wahab رحمته الله عليه ki Kitab ut Tauheed aur Taqwiyyatul Eman ek doosre se bahot had tak mushaba hain aur dono'n ek hi tarz par likhi gai hain.

⁵⁸¹ Surah Tauba: 111

⁵⁸² Miftah Kanuz As Sunnah Muqaddama Syed Rashed Rida: Page"ق"

⁵⁸³ Miftah Kanuz As Sunnah Muqaddama Syed Rashed Rida: Page"ق"

⁵⁸⁴ Al Kokabtah Ash Shaabiyah by Ahmad Raza Khan: P8

Mazeed irshad farmate hain: Wahabiya aur inke peshwa (Shah Ismail) par bawajoooh kaseer qhata'an yaqeenan kufr laazim aur hasb e tasrihaat fuqaha e ikram in par hukm kufr saabit o qaaem hai aur bazaahir inka kalma padhan inko nafa'a nahi paho'ncha sakta aur kaafir hone se nahi bacha sakta aur inke peshwa ne apni kitab Taqwiyaatul Eman mein apne aur apne sab pairuo'n ke khullam khulla kaafir hone ka saaf iqrar kiya hai. ⁵⁸⁵

Abh zara inke kaafir hone ka sabab bhi mulaheza farmae'n. Likhte hain: Ismail Dahelwi kehta hai ke ek shaqs ki taqleed jpar jame rehna, bawajood iske ke apne Imam ke khilaf sareeh ahadees maujood ho'n, durust nahi, iska ye kehna iski kufriyaat mein se hai. ⁵⁸⁶

Yaani Imam Ismail Shaheed رحمه الله عليه is liye kafir hain ke wo kehte hain ke Sareeh Ahadees ke muqable mein kisi ke qaul par amal karna jaaez nahi hai. Ye inki kufriya baato'n mien se hai.

Likhte hain: Inhe'n kafir kehna fuqahaa-an waajib hai. Wazeh ho ke wahabiya mansoob Ibne Abdul Wahab Najdi hain. Ibne Abdul Wahab inka muallim awwal tha. Isne Kitab ut Tauheed likhi, Taqwiyaatul Eman iska tarjuma hai.

Inka peshwa Nadji tha, is firqa mutarreqa yaani wahabiya ismailiya aur iske Imam naahinjar par juzman qhata'an yaqeenan ijmaalan bawajah kaseerah kufr laazim hai aur bilaa-shubha jamaaheer fuqhaha e ikram ki tasreehat waazeha par ye sabke sab murtad o kaafir hain. ⁵⁸⁷

Ek aur jagah kehte hain: Ismail Dahelwi kafir mahez tha. ⁵⁸⁸

Ek dafa insey poocha gaya ke Ismail Dahelwi ke mutalliqli kya irshad hai? to jawab diya: Mera aqeeda hai, wo misl yazeed ke hai. Agar isey koi kafir kahe to isey rokaa naa jaae. ⁵⁸⁹

Ismail Dahelwi sarkash, taaghi, shaitan e lae'en ka banda daaghi tha. ⁵⁹⁰

Nez: Imam ul Wahabiya Yahoodi khayalaat ka admi hai. ⁵⁹¹

Inki kitab Taqwiyaatul eman ke bare mein irshad farmate hain: Taqwiyaatul Eman, eman ko barbad kar dene waala wahabiya ka jhoota quran hai. ⁵⁹²

Nez: Muhammad ﷺ ne iske jadeed Quran, Taqwiyaatul Eman ko Jahannam paho'nchaaya. ⁵⁹³

Is par bhi mustazaad: Taqwiyaatul Eman waghaira sab kufri qaul, najis, bol o bazaar hain. Jo aisa naa jaane, zindeeq hai. ⁵⁹⁴

Is kitaab ka padhna Zina aur Sharaab-noshi se bhi bad-tar hai. ⁵⁹⁵

Zahir hai ye saara ghaiz o ghazab is liye hai ke Taqwiyaatul Eman ki wajah se bahot se logo'n ko hidaayat naseeb hui aur wo shirk o qabar parasti ki la'anat se taaeb hokar Allah Ta'ala ki wahdaaniya ke qaael hue.

Janab Barailwi baqhoobi waqif they ke is kitab ko padhne waala mutassir hue baghair nahi reh sakta, chunache inhoe'n ne iske padhne ko haraam qarar de diya. Taqwiyaatul Eman qurani ayaat aur ahades e nabawiya ﷺ se bhari hui hai aur padhne waala jab ek hi mauzu par is qadar ayaat ko mulaheza karta hai to hairaan o shash-dah reh jaata hai ke ye tamaam ayaat Barailwi Aqaaed o ifkaar se mutasadam hain aur inke mafhoom ka Barailwi Mazhab ke buniyadi nazariyat se koi talluq nahi. Is kitab ka qaari taraddud ka shikar hokar bilaa-aaqhir is nateeje par paho'nchta hai ke wo jin aqaaed kaa hamil hai inka shariat e Islamia se koi waasta nahi aur wo apne shirkia

⁵⁸⁵ Al Kokabtah Ash Shaabiyah by Ahmad Raza Khan: P10

⁵⁸⁶ Al Kokabtah Ash Shaabiyah by Ahmad Raza Khan: P49

⁵⁸⁷ Al Kokabtah Ash Shaabiyah by Ahmad Raza Khan: P60

⁵⁸⁸ Damaan e Baagh Mulhiq Subhan as Sabooh: P134

⁵⁸⁹ Malfuzaat: V1 P110

⁵⁹⁰ Al Aman wal A'ala by Ahmad Raza Khan: P 112

⁵⁹¹ Al Aman wal A'ala by Ahmad Raza Khan: P 195

⁵⁹² Al Aman wal A'ala by Ahmad Raza Khan: P 72

⁵⁹³ Al Aman wal A'ala by Ahmad Raza Khan: P 195

⁵⁹⁴ Damaan Baagh Subhan as Subooh: P134

⁵⁹⁵ Al A'taaya an Nabawiyya Fee Al Fatawa Ahmad Raza Razwiya Majmua Fataawa by Barailwi: V6 P183

aqaaed ko chhod kar Tauheed o Sunnat par amal paira ho jaata hai. Janab Barailwi ko is baat ka bahot dukh tha. Chunache khud badalne ki bajaae Taqwiyyatul Eman ko apne bughz o hasad ka nishaana banaate rahe.

Quran e Kareem mein hai:

إِذَا دُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَإِذَا تُلِيَتْ عَلَيْهِمْ آيَاتُهُ زَادَتْهُمْ إِيمَانًا

Momino'n Ke Saamne Jab Allah Ta'ala Ka Zikar Kiya Jaata Hai, Inke Dilo'n Mein Allah Ka Khauf Aajaata Hai Aur Jab In Par Qurani Ayaat Ki Tilaawat Ki Jaati Hai, Inke Eman Mein Izaafa Ho Jaata Hai. ⁵⁹⁶

وَإِذَا سَمِعُوا مَا أُنْزِلَ إِلَى الرَّسُولِ تَرَى أَعْيُنُهُمْ تَفِيضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوا مِنَ الْحَقِّ

Jab Momin Quran e Majeed Sunte Hain Aur Inhe'n Haq Ki Pehchaan Hoti Hai, To Inki Ankho'n Se Aansu Jaari Ho Jaate Hain. ⁵⁹⁷

Behrehaal Quran e Kareem ki tilaawat aur isey samajhne ke baad koi shaqs bhi Barailwi Aqaaed se tauba kiye bahgair nahi reh sakta.

Isi tarha Nabi ﷺ ke irshadaat o farameen sunkar kisi momin ke liye inhe'n tasleem kiye bahgiar chaara nahi:

وَمَا كَانَ لِمُؤْمِنٍ وَلَا مُؤْمِنَةٍ إِذَا قَضَى اللَّهُ وَرَسُولُهُ أَمْرًا أَنْ يَكُونَ لَهُمُ الْخِيَرَةُ

Jab Allah Aur Iska Rasool ﷺ Kisi Amar Ka Faisla Kar De'n, Tu Iske Aagey Kisi Momin Mard Momin Aurat Ko Chu'n o Charaa'n Karne Ke Haq Nahi Hai. ⁵⁹⁸

وَمَنْ يُسَاقِقِ الرَّسُولَ مِنْ بَعْدِ مَا تَبَيَّنَ لَهُ الْهُدَىٰ وَيَتَّبِعْ غَيْرَ سَبِيلِ الْمُؤْمِنِينَ نُوَلِّهِ مَا تَوَلَّىٰ وَنُصْلِهِ جَهَنَّمَ ۖ وَسَاءَتْ مَصِيرًا

Hidaayat Ke Wazeh Ho Jaane Ke Baad Jo Shaqs Allah Ke Rasool ﷺ Ki Muqhalefat Karega Aur Momino'n Ke Raaste Ke Alaawa Kisi Aur Ki Pairwee Karega, Ham isey Gumraahi Ki Taraf Pher De'nge Aur Jahannam Mein Daqhal Kare'nge..... Aur Jahannam Buraa Thikaana Hai. ⁵⁹⁹

مَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا

Jo Allah Ka Rasool ﷺ Kahe, Is Par Amal Karo Aur Jisse Roke, Issey Ruk Jaao. ⁶⁰⁰

Abh jis shaqs ka bhi ye emaan ho ke Allah aur iske Rasool ﷺ ke farman ke muqable mein kisi ke qaul ki koi haisiyat nahi, to zahir hai wo jab shirk o bida'at ke khilaf Taqwiyyatul Eman mein maujood ayaat o hadees padhega, to wo Razakhaani ifkaar o nazariyat par qaaem nahi reh sakega aur ye cheez Khan Sahab aur inke sathiyo'n par bida'at o khurafaat aur nazar o niyaz ke zariye se hasil hone waale ma'ash ko band karne ka baais thi. Lehaza inho'n ne ye saare fatwe saadir farma kar apne ghusse ka izhar kiya.

Syed Nazeer Hussain Mohaddis Dahelwi رحمته الله عليه ke jinhe'n Janab Barailwi kaafir o murtad qarar dete the, inke mutalliq Maulana Syed Abul Hasan Ali Nadwi رحمته الله عليه ke walid Allama Abdul Hai Luckhnawi رحمته الله عليه Allah Ta'ala ki kitab 'Nuzhatul Khawaatir' ki ek ibaaat yaha'n naqal ki jaati hai, jis mein Aap رحمته الله عليه ne Syed Nazeer Hussain Mohaddis ke ehwaal bayan kiye hain. Wo likhte hain: Hazrat Hussain bin Mohsin al Ansaari farmate hain ke Syed Nazeer Hussain Yektaae zamaana the. Ilm o fazal aur hilm o burd-baari mein inka koi saani naa tha. Wo Kitab o Sunnat ki talimaat ki tarha logo'n ki rehnumai farmate the, Hindustan ke ulma ki aksariyat inki shagird hai.

⁵⁹⁶ Surah Anfal: 2

⁵⁹⁷ Surah Maeda: 83

⁵⁹⁸ Surah Ahzab: 36

⁵⁹⁹ Surah Nisa: 115

⁶⁰⁰ Surah Hashar: 7

Hasad ki binaa par kuch log inki muqhalefat bhi karte rahe, magar inke hasad ki wajah se is jaleel ul qadr Imam o Mohaddis ki izzat mein kami ki bajaee izaafa hota raha.

Khud Allama Abdul Hai رحمته الله عليه farmate hain:

Imam Nazeer Hussain Mohaddis Dahelwi رحمته الله عليه ki ilmi jalaalat par tamaam ulama ka ittefaq hai. Aap رحمته الله عليه ne dars o tadrees aur iftaa ke zariye islami uloom ki khidmat ki. Main khud 1312H mein inka shagird raha hu'n. Usool e hadees aur usool e fiqha mein insey ziyaada koi shaqs naa tha. Quran o Hadees par inhe'n mukammal uboor haasil tha. Taqwa o parhezgaari mein bhi inki koi misaal naa thi. Hama waqt dars o tadrees yaa zikar o tilaawat mein masroof rehte. Ajam o Arab mein inke talamezha ki ta'adad bahot ziyaada hai. Wo apne daur ke Raees ul Mohaddiseen the.

Doosre aimma ki tarha inhe'n bhi bahot si azmaesho'n ka saamna karna pada.

Angrez dushmani ke ilzam mein giraftaar kiye gae. Ek saal jail mein rahe, rihaa hone ke baad dobara dars o tadrees mein mashghool hogae. Phir hijaz tashreef le gae, waha'n Aap رحمته الله عليه ke oopar hasideen ne bahot se ilzamaat lagaae. Aapko giraftaar kar liya, magar baree hone par ek din baad chhod-diya gaya.

Aap wapas Hindustan tashreef le aae. Yaha'n bhi aap par takfeeri fatwo'n ki bauchaad kardi gai. Aapne tamaam takaleef bardasht karke Hindustan ko Quran o Hadees ke uloom se munawwar kiya aur asbiyyat o jamood ki zanjeero'n ko pash-pash kiya.

Aap Allah Ta'ala ki nemato'n mein se ek nemat the. A'arz e Hindustan par aapke bahot ziyada ehsanaat hain. Quran o Hadees ke uloom se dilchaspi rakhne waale aapki ilmi qadar o mazilat par muttafiq hain. *Jazallahu Khaira* ⁶⁰¹

Mazeed farmate hain: Syed Nazeer Mohaddis رحمته الله عليه ziyada tar tadrees mein mashghool rahe. Is liye aapki tasnifaat bahot ziyaada nahi. Aapki mashoor tasaneef mein Me'eyaar ul Haq, Saboot ul Haq, Majmua al Fataawa, Risaala Al Walaa Bi Itteba'a An Nabi ﷺ, Waqa'ah al Fataawa wo Daafaa'a al Balaawa aur Risaala Fee Abtaal Amal al Maulid sahmil hain.

Albatta Aapke fataawa ko agar jama'a kiya jaae to kai zaqheem jilde'n taiyyar ho jaae'n. Aapke shagirdo'n ke kai tabaqaat hain. Inme se jo ma'arof o mashoor hain, inki ta'adaad 1000 ke lag-bhag hai. Baqiyya shagird hazaaro'n se mutajaawiz hain.

Aap رحمته الله عليه ke mashoor talaameza mein Syed Shareef Hussain, Maulana Abdullah Ghaznawi, Maulana Abdul jabbar Ghazwani, Maulana M. Basheer al Sehsawaani, Syed Ameer Hussain, Maulana Ameer Ahmad Al Hussaini al Sehsawaani, Maulana Abdul Mannan Wazirabadi, Maulana M. Hussain Batalwi, Maulana Abdullah Ghazipuri, Syed Mustafa To'nki, Syed Ameer Ali Maleehabadi, Qazi Mulla M. Peshawari, Maulana Ghulam Rasool, Maulana Shams ul haq Diyaanwi, Shaikh Abdullah al Maghrabi, Shaikh M. bin Nasir bin Al Mubaarak an Najdi aur Shaikh Sa'ad bin Hamad bin Ateeq hain.

Bahot se ulama ne qasaaed ki soorat mein mein aapki khidmat ko khiraj e tehseen pesh kiya hai. Maulana Shamsul Haq Diyanwi ne *Ghayatul Maqsood* mein aapki sawaneh umri tehreer ki hain. Isi tarha Maulana Fazal Hussain Muzaffarpuri ne apni kitab Al Hayat Ba'ad al Mamaat mein aapke halaat e zindagi mufassilan bayan kiye hain.

Mujhe (Maulana Abdul Hai Luckhnawi) Syed Sahab رحمته الله عليه ne apne dast e mubaarat se 1312H mein sanad e ijaazat ataa farmai.

⁶⁰¹ Nuzhatul Khawaatir: V8 P498

Aap رحمۃ اللہ علیہ کی wafat 10 rajab 1320H baroz somwar, Delhi mein hui, *Nafa'anallaha Bi Barkatah*. Ameen. ⁶⁰²

Syed Nazeer Hussain Mohaddis Dahelwi رحمۃ اللہ علیہ ke halqa dars ne bukhari o Baghdad ki majaalis o mahaafil ki yaad taaza kardi. Hindustan ke koney koney se log ilm e hadees ke husool ke liye aapke halqa e dars mein shamil hone lage.

Ahmad Raza Barailwi ne ilm o ma'arefat ke is sail e rawaa'n ko apni khurafaat o bida'at ke liye khatra samajhte hue aapko ta'an o tashne'e aur takfeer o tafseeq ka nishana banaaya. Inho'n ne kaha: Nazeer Hussain Dahelwi Imam Laa Mazhabiya'n, Mujtahid Naa muqallidaa'n, Muqhtara'a Tarz e Nuwi aur Mubtda'a Aazdarwi hai. ⁶⁰³

Mazeed likhte hain: Nazeer Hussain Dahelwi ke pairukaar sarkash aur shaitan khannas ke mureed hain. ⁶⁰⁴

Nez: Tum par laazim hai ke aqeeda rakho, beshak Nazeer Hussain Dahelwi kafir o murtad hai aur iski kitab Me'eyar ul Haq kufri qaul aur najis baraaz e bol hai. Wahabiya ki doosri kitabo'n ki tarha. ⁶⁰⁵

Sirf Shah Ismail Shaheed رحمۃ اللہ علیہ aur Syed Nazeer Hussain Mohaddis Dahelwi رحمۃ اللہ علیہ hi kafir o murtad nahi, balkey Janab Barailwi ke nazdeek tamaam Ahle Hadees kuffar o murtad hain. Irshad farmate hain: Ghair Muqalleden (Ahle Hadees) sab be-deen, pakke shayateen aur poore mulla e'en hain. ⁶⁰⁶

Nez: Jo Shah Ismail aur Nazeer Hussain waghaira ka mo'otaqid ho iblees ka banda, jahannam ka kunda hai. ⁶⁰⁷

Mazeed irshad hai: Ghair Muqalleden gumrah, bad-deen aur bahukm e fiqha kuffar o murtadeen hain. ⁶⁰⁸

Mazeed: Ghair Muqalleden bida'at aur Ahle Naar hain. Wahabiya se mel-jol rakhne waale se bhi manaakehat naa-jaaez hai. Wahabi se nikah padhwaaya, to tajdeed e Islam o tajdeed e nikah laazim, Wahabi murtad ka nikah na haiwaan se ho sakta hai naa insane se, jisse hoga zinaa e khaalis hoga. ⁶⁰⁹

Wahabiyo'n se mel-jol ko haraam qarar dene waale ka hinduo'n ki nazar o niyaz ke muta'alliq fatwa bhi mulaaheza farmae'n: Inse sawal kiya gaya ke hinduo'n ki nazar o niyaz ke muta'alliq kya khayal hai? Kya inka khana peena jaaez hai?

Jawab mein irshad farmate hain: Haa'n, in bato'n par admi mushrik nahi hota. ⁶¹⁰

Ek doosri jagah har qism ki nazar li ghairillah ko mubaah qarar diya hai. ⁶¹¹

Magar Syed Nazeer Hussain Mohaddis Dahelwi رحمۃ اللہ علیہ aur inke shagirdo'n ko malo'on qarar dete hain: Nazeeriya La'anahumullah malo'on o murtad abad hain. ⁶¹²

Ahle Hadees ko kafir o murtad kehne par hi iktefaa nahi kiya, balkey hasb e aadat gaali dete hue aur ghaleez zuban istemal karte hue likhte hain: Ghair Muqalleden jahannam ke kutte hain. Rafziyo'n ko insey bad-tar kehna raafziyo'n par zulm aur inki shaan e khabaasat mein tanqees hai. ⁶¹³

Kufr mein Majooos Yahood o Nasaara se bad-tar hain, Hindu Majooos se bad-tar hain aur Whaabiya Hinduo'n se bhi bad-tar hain. ⁶¹⁴

Mazeed irshad farmate hain: Wahabiya asalan musalman nahi, inke peeche namaz baatil e mahez hai. Inse musaafaha najaaez o gunah hai. Jisne kisi wahabi ki namaz e janaaza padhi, to tajdeed e Islam aur tajdeed e nikah kare. ⁶¹⁵

⁶⁰² Nuzhatul Khawaatir: V8 P500-501

⁶⁰³ Haajiz al Bahrain as mentioned Fataawa Rizwiya: V2 P210

⁶⁰⁴ Hussam ul Harmain A'alaa Maqhar al Kufr wal Meen: P19 (T: 36-37 not available in urdu edition)

⁶⁰⁵ Damaan Baagh Subhan as Subooh: 136

⁶⁰⁶ Damaan Baagh Subhan as Subooh: 134

⁶⁰⁷ Damaan Baagh Subhan as Subooh: 135-136

⁶⁰⁸ Baagh an Noor as mentioned Fataawa Rizwiya: V6 P23

⁶⁰⁹ Fataawa Rizwiya: V5 P50, 72, 90, 137, 194

⁶¹⁰ Fataawa Rizwiya: V10 P210 & Kitaab ul Khatar walaa Baa-ha

⁶¹¹ Fataawa Rizwiya: V10 P219

⁶¹² Fataawa Rizwiya: V6 P 59

⁶¹³ Fataawa Rizwiya: V6 P 121

⁶¹⁴ Fataawa Rizwiya: V6 P13

⁶¹⁵ Bareeq al Manaar as mentioned Fataawa Rizwiya: V4 P218 & Fataawa Rizwiya: V2 P121

Nez: Inse musaafaha karna haraam qhattai o gunah e kabeera hai, balkey agar bilaa qasad bhi inke badan se badan chua jaae to wazu ka a'adah mustahab hai. ⁶¹⁶

Ye to the, JKSB ke Ahle Hadees ke muta'alliq irshadaat o farameen ke wahabi maloon kuffar aur murtadeen hain. Naa inke peeche namaz padhna jaaez, naa inki namaz e janaaza jaaez, naa insey nikah karna jaaez, naa insey musaafaha karna jaaez. Ye sab shayateen o malaa'een, hinduo'n se bad-tar kafir aur jahnnam ke kutte hain. Jisne kisi wahabi ki namaz e janaaza padhi, wo tauba kare aur apne nikah dobara padhaae aur jiska insey badan choo jaae wo wazu kare.

Abh Janab Barailwi ke pairukaaro'n ke fatwe mulaheza ho'n. Barailwi Maktab e Fikr ke ek Mufti irshad farmate hain: Ahle Hadees jo Nazeer Hussain Dahelwi, Ameer Ahmad Sehsawaani ⁶¹⁷ Ameer Hasan Sehsawaani ⁶¹⁸ Basheer Hasan Qannauji ⁶¹⁹ aur Muhammad Basheer Qannauji ⁶²⁰ ke pairukaar hain. Sab ba-hukm shariat kafir aur murtad hain aur abadi azaab aur Rab ki la'anat ke mustahiq hain. ⁶²¹

Nez: Sanaullah Amratsari ke pairukaar sab ke sab kafir aur murtad hain azroo e hukam sharia'at. ⁶²²

Shaikh ul Islam Maulana Sanaullah Amratsari رحمه الله عليه ke jinke bare mein Syed Rasheed Rida ne kaha hai: *Rijal Ilaahi fil Hind* - رجالاته في الهند ⁶²³

Aur jinho'n ne tamam batil mazaahib o adiyaan: Qadiyaani, Aarya, Hindu, Majoosi aur Esaai waghaira ko munazero'n mein shikast e fash di aur wo is mauzu mein hujjat samjhe jaate hain. Inke bare mein Barailwi Hazraat ka fatwa hai: Ghair Muqalleteen ka raees Sanaullah Amratsari *Murtad* hai. ⁶²⁴

Aur khud Janab Barailwi ne likha hai: Sanaullah Amratsari dar-parda naam Islam, Ahmad Razaya ka ek ghulaam baaham jung zargari kaam. ⁶²⁵

Janab Barailwi poori ummat e muslima ke nazdeek muttafiqa aimma deen: Imam Ibne Hazam رحمه الله عليه, Imam Ibne Taimiyya رحمه الله عليه, Imam Ibne Qaiyyaim رحمه الله عليه waghaira ke bare mein likhte hain: Wahabiya ke muqhtada Ibne Hazam *Faasid ul A'azm, Naaqid ul Jazam* aur *Radai al Mushrib* the. ⁶²⁶

Mazeed: Ibne Hazam *Laa-Mazhab, Khabees ul Lisan*. ⁶²⁷

Shaikh ul Islam Ibne Taimiya رحمه الله عليه ke mutalliq kehte hain: Ibne Taimiya fuzool baate'n bakaa karte the. ⁶²⁸

Khan Sahab ke ek Khaleefa likhte hain: Ibne Taimiya رحمه الله عليه ne nizaam e shariat ko faasid kiya. Ibne Taimiya ek aisa shaqs tha, jise Allah Ta'ala ne ruswaa kiya, wo gumrah, andha aur behra tha. Isi tarha wo bida'ati, gumrah aur jaahil shaqs tha. ⁶²⁹

Ek aur ne likha: Ibne Taimiya gumrah aur gumrah-gar tha. ⁶³⁰

Nez: Ibne Taimiya bad-mazhab tha. ⁶³¹

Ibne Qaiyyim رحمه الله عليه mulhid tha. ⁶³²

⁶¹⁶ Fataawa Rizwiya: V1 P208

⁶¹⁷ Bahot badey Ahle Hadees Aalim e Deen the. Nuzhat ul Khawatir V8 P72 mein inke halaat e zindagi maujood hain.

⁶¹⁸ Apne daur ke imam e hadees the

⁶¹⁹ Ye bhi Syed Nazeer Hussin Mohaddis Dahelwi ke talaameza mein se hain

⁶²⁰ Jaiyyad Ahle Hadees Aalim, Syed Sahab ke shagird. Halaat e zindagi ke liye mulaheza ho Nuzhat ul Khawaatir: V8 P415-416

⁶²¹ Tajaanib Ahle Sunnat by Muhammad Taiyyab Qadri (Tasdeeq Shuda: Hashmat Ali Qadri waghaira): P219

⁶²² Tajaanib Ahle Sunnat: P248

⁶²³ Majalla Al Manaar al Mujallad 33, 1341H P639

⁶²⁴ Tajaanib Ahle Sunnat: P247

⁶²⁵ Al Istemdaad by Ahmad Raza Khan: P147

⁶²⁶ Subhan as Subooh: P27

⁶²⁷ Haajiz al Bahrain by Ahmad Raza Khan as mentioned Fataawa Rizwiya: V2 P237

⁶²⁸ Fataawa Rizwiya: V3 P399

⁶²⁹ Saif al Mustafa: P92

⁶³⁰ Fataawa Sadar al Afaazil: P31-32 (Indian Edition)

⁶³¹ Jaa al Haq: V1 P455

⁶³² Fataawa Rizwiya: V4 P199

Imam Shaukaani رحمته الله عليه ke mutalliq inka irshad hai:

Shaukani ki samajh wahabiya mutaahhireen ki tarha naaqs thi. ⁶³³

Mazeed: Shaukaani bad-mazhab tha. ⁶³⁴

Janab Barailwi aur inke muttabe'en Imam Muhammad bin Abdul Wahab Najdi رحمته الله عليه ke bhi saqht dushman hain, kyou'nke inho'n ne bhi apne daur mein shirk o bida'at aur qabar parasti ki la'anat ke khilaf jihad kiya aur Tauheed e Baari Ta'ala ka parcham buland kiya.

Inke mutalliq Ahmad Raza Sahab raqam-taraaz hain: Bad-mazhab jahannam ke kutte hain. Inka koi amal qabool nahi. Muhammad bin Abdul Wahab Najdi waghair gumraho'n ke liye koi bashaarat nahi. Agarche Iska naam Muhammad hai aur hadees mein jo hai ke: '*Jiska naam Ahmad ya Muhammad hai, Allah Ta'ala isey jahannam mein daqhil nahi karega*' ye hadees sirf *Sunniyo'n* (barailwi) ke liye, bad-mazhab (yaani wahabi) tu agar Hajr e aswad aur maqaam e Ibrahim ke darmiyan mazloom qatal kiya jaae aur apne is mare jaane par saabir o taalib e sawaab rahe, tab bhi Allah Az-wojal iski baat par nazar naa farmae aur isey jahannam mein daaley. ⁶³⁵

Mazeed irshad farmate hain: Murtado'n mein sabse khabees tar *Wahabi* hain. ⁶³⁶

Nez: Wahabiya aqbas o azar aur har kafir asli yahoodi, but-parast waghaira se bad-tar hain. ⁶³⁷

Khan Sahab likhte hain: Wahabi firqa khabeesa khawaarij ki ek shaaq hai. Jinki nisbat hadees mein aaya hai ke wo qiyamat tak munqata'a naa ho'nge. Jab inka ek giroh halaak hoga, doosra sar uthaaga. Yaha'n tak ke inka pichla taaefa dajjal lae'en ke sath niklega. 13 sadi ke shuru mein isne dayaar e najad se khurooj kiya aur banaam najdiya mashoor hua. Jinka peshwa Shaikh Najdi tha, iska mazhab Miya'n Ismail Dahelwi ne qabool kiya. ⁶³⁸

Khan Sahab se poocha gaya ke kya firqa wahabiya khulfa e rashadeen ke zamana mein tha?

Iske jawab mein likhte hain: Haa'n, yehi wo firqa hai, jinke bare mein Hazrat Ali ؑ ne farmaya tha ke ye khatam nahi hue. Inka aqhri giroh dajjal e lae'en ke sath niklega. Yehi wo firqa hai ke har zamaane mein nae rang nae naam se zahir raha aur abh aqheer waqt mein wahabia ke naam se paida hua. Bazaahir wo baat kahe'nge ke sabki baato'n se acchi malum ho aur haal ye hoga ke deen se is tarha nikal jaae'nge jaise teer nishaana se. ⁶³⁹

Apni khurafaat ko aage badhaate hue likhte hain: Gazhwa Hunain mein Huzoor e Aqdas ؑ ne jo ghanaaem taqseem farmae'n, is par ek Wahabi na kaha ke main is taqseem mein adl nahi paata. Is par Farooq e Aazam ne a'arz kiya ke Rasool Allah ؐ ijaazat deejiye ke main is munaafiq ki garden maar du'n? Farmaya: isey rehne de, ke iski nasal se aise log paida hone waale hain. Ye ishaara wahabiyo'n ki taraf tha. Ye tha wahabiya ka baap, jiski zaahiri o ma'anawi nasal aaj duniya ko ganda kar rahi hai. ⁶⁴⁰

Barailwi Sahab ke ek pairukaar apne boghz o inaad ka izhar in lafzo'n mein karte hain: Kharjiyo'n ka giroh fitne ki surat mein Muhammad bin Abdul Wahab ki sar-kardgi mein Najad ke andar badey zor o shor se zahir hua. Muhammad bin Abdul Wahab baaghi, Khaarji, be-deen tha. Iske aqaaed ko umdah kehne waale is jaise dushmanaan e deen, zaal muzil hain. ⁶⁴¹

Amjad Ali Rizwi ne bhi isi qism ki khurafaat ka izhar kiya hai. ⁶⁴²

⁶³³ Fataawa Rizwiya: V2 P242

⁶³⁴ Saif al Mustafa: P95

⁶³⁵ Ehkam e Shariat: V1 P80

⁶³⁶ Ehkam e Shariat: V1 P123

⁶³⁷ Ehkam e Shariat: V1 P124

⁶³⁸ Al Kokabah ash Shubhaat A'alaa Kufriyat Abul Wahabiya: P58-59

⁶³⁹ Al Malfuzaat: P66

⁶⁴⁰ Al Malfuzaat: P67-68

⁶⁴¹ Al Haqqul Mubeen by Ahmad Saeed Kazmi: P10-11

⁶⁴² Bahaar e Shariat: V1 P46-47

Ek barailwi musannif ne to ilzaam taraashi aur dushnaam taraazi ki had kardi hai. Sadq o Hayaa se aari hokar likhta hai: Wahabiyo'n ne Makkah Mukarrama aur Madeena Munawwara mein be-gunaho'n ko be-dareekh aur Harmain Sharifain ke rehne waalo'n ki aurato'n aur ladkiyo'n se zina kiya (la'anatullahi a'alal kazebeen) Sadaat Ikram ko bahot qatal kiya, Masjid e Nabawi Shareef ke tamaam qaleen aur jhaad o fanoos uthaa kar najad le gae. Abh bhi jo kuch Ibne Saud ne Harmain Sharifain mein kiya ⁶⁴³ wo har Haaji par raushan hai. ⁶⁴⁴

Ek aur Barailwi, Imam Muhammad bin Abdul Wahab رحمه الله عليه aur inke sathiyon ke mutalliq ghaleez aur ghair shaaista zuban istemal karte hue likhta hai: Ye piyaare mazhab Ahle Sunnat ka ro'ob haqqaniyat hai ke firaaena (T: plural of Firaun) e Najad, Hijaz ki muqaddas sar-zameen par musallat hotay hue bhi laraz rahe hain. Kap-kapaa rahe hain (abh kaha'n gaya ro'ob haqqaniyat? Abh to naa sirf musallat ho chuke hain, balkey akabereen barailwiat ka daqhela bhi waha'n band kar diya gaya hai)

Likhte hain: Naa paak, gandey, kufri aqeede rakhne waale hukumat saudia, millat e najdia khabeesa Ibne Saud ke farzandaan e naa-masood. ⁶⁴⁵

Ek martaba Bombay ki jame'e masjid ke Imam Ahmad Yusuf ne Saudi shehzado'n ka isteqbal kiya, to Barailwi Hazraat ne inke mutalliq takfeeri fatwe dete hue kaha: Ahmad Yusuf mardood ne Shah Saud ke beton ka isteqbal kiya hai aur Najdi hukumat ki tareef ki hai. Wo Najdi hukumat jiske najis, kufriya aur khabees aqaaed hain. Isne kuffar o murtadeen ki izzat ki hai aur gandi najdi millat ka isteqbal kiya hai. Wo apne is amal ki wajah se kafir o murtad ho gaya hai aur ghazab e ilaahi ka mustahiq tehraa hai aur Islam ko mandham kiya. Iske is amal ki wajah se arsh e ilaahi hil gaya hai. Jo iske kufr mein shak kare, wo bhi kaafir hai. ⁶⁴⁶

Yaani Saudi khandaan ke afraad ka isteqbal itna azeem gunah hai ke jiske irtekar se insane kaafir o murtad qaraar paata aur ghazab ilaahi ka mustaqhi taherta hai. Is amal ki wajah se arsh e ilaahi bhi hilne lagta hai. Doosri taraf angrezi iste'emar ki himaayat o taeed karne se eman mein koi farq nahi aata, balkey isey jilaa milti hai.

Iski wajah sirf yehi ho sakti hai ke Ahle Tauheed ki dawat inki *Deen ke naam par duniyadaari* ke raaste mein haael hoti hai aur awaam un naas ko inke phailaae hue jaal se azaad karaati hai.

Afsos to is baat ka hai ke inki kutub *Qaadiyaani, Shia, Baabi, Bahaai, Hindu, Esaai* aur *Doosre Adiyaan o Fareeq* ke khilaaf dalaal o ehkamaat se to khaali hain. Magar, *Ahle Hadees* aur *Doosre Ahle Tauheed* ke khilaf sabaab o shataaem aur takfeer o tafseeq se bhari hui hain.

Ahle Hadees ke alaawa Janab Barailwi Sahab aur inke pairukaaron ne *Deobandi Hazraat* ko bhi apni takfeeri muhim ki lappet mein liya aur in par kufr o irtedaad ke fatwe lagaae hain.

Sabse pehle *Dar ul Uloom Deoband* ke baani *Maulana Qasim Nanotwi* رحمه الله عليه, inki takfeer ka nishaana bane, jinke bare mein Maulana Abdul Hai Luckhnawi likhte hain: Maulana Qasim Naanotwi bahot bade aalim e deen the, zohd o taqwa mein maroof the. Zikr o muraqabe mein masroof rehte, libaas mein takalluf naa karte. Aghaaz e zindagi mein sirf zikrullah mein rahe, phir haqaaeq o ma'arif ke abwaab in par munkashif ho gae, to Shaikh Imdadullah ne inhe apna khaleefa muntaqhab kar liya. Esaaiyon aur Ahmad Razayon ke sath inke munazere bhi bahot mashoor hain. Inki wafat 1297H mein hui. ⁶⁴⁷

Deobandi tehreek ke baani aur apne waqt ke ahnaf ke Imam Maulana Qasim Nanotwi رحمه الله عليه ke mutalliq Khan Sahab likhte hain:

⁶⁴³ Ji haa'n! Sabko malum hai ke Ibne Saud رحمه الله عليه aur inke jaanasheeno'n ne Baitullah al Haraam mein hujjaj ikram ki sahalato'n ke liye koi kasar nahi uthaa rakhi.

⁶⁴⁴ Jaa al Haq: P4

⁶⁴⁵ Tajaanib Ahle Sunnat: P267

⁶⁴⁶ Tajaanib Ahle Sunnat: P268 & 272

⁶⁴⁷ Nuzhatul Khawaatir: V7 P383

Qasmiya Qasim Nanotwi ki taraf mansoob, jiski *Tehzeer an Naas* hai aur isne apne risaala mein kaha ke bil-farz aapke zamaana mein bhi kahee'n aur koi Nabi ho, jab bhi aapka khaitm hona ba-dastoor baaqi rehta hai. Balkey agar bil-farz ba'ad zamaana Nabawi ﷺ bhi koi paida ho to bhi khatimiyat e Muhammadi mein kuch farq naa aaega. Ye wohi Nanotwi hai, jise Muhammad Ali Kanpuri naazim nadwah ne Hakeem e Ummat e Muhammadia ka laqab diya. To ye sarkash shaitan ke chele is museebat e azeem mein sab shareek hain. ⁶⁴⁸

Mazeed kaha: *Qasmiya* 'La'anahumullah malo'on o murtad hain.' ⁶⁴⁹

Inke ek paiurkaar ne likha: *Tehzeer un Naas* murtad Nanotwi ki napaak kitaab hai. ⁶⁵⁰

Maulana Rasheed Ahmad Gangohi, Deobandi Hazraat ke bahot jaiyyad aalim o faazil hain. Maulana Abdul Hai Luckhnawi inke mutalliq likhte hain: *Shaikh, Imam, Allama Mohaddis* Rasheed Ahmad Gangohi *Muhaqqiq Aalim o Faazil* the. *Sidq o A'afaaf, Tawakkal* aur *Taslab fid Deen* mein inka koi mils naa tha. Mazhabi umoor mein bahot mutashaddid the. ⁶⁵¹

Baraili ke Khan Sahab ka inke pairukaaro'n ke bare mein khayal hai: Jahannamiyo'n ke Jahannam mein jaane ki ek wajah (Rasheed Ahmad) Gangohi ki pairwee hogi. ⁶⁵²

Aur inke baarey mein likhte hain: isey jahannam mein phe'nka jaaega aur aag isey jalaaegi aur نك انك الاشرف الرشيد Ka maza cakhlaaegi. ⁶⁵³

Nez: Rasheed Ahmad ko kafir kehne mein tauquf karne waale ke kufr mein koi shubha nahi. ⁶⁵⁴

Ek barailwi musannif ne apni kitab ke safha mein 4 dafa'a '*Murtad Gangohi*' ka lafz dohraaya hai. ⁶⁵⁵

Inke A'ala Hazrat likhte hain: Rasheed Ahmad ki kitab *Baraheen e Qhaate'a* kufri qaul aur peshaab se bhi ziyaada paleed hai. Jo aisa naa jaane zindeeq hai. ⁶⁵⁶

Inke alaawa Barailwi Khan Sahab ne Maulana Ashraf Ali Thanwi رحمه الله ko bhi kaafir o murtad qarar diya hai. Maulana Ashraf Ali Thanwi Deobandi, Ahnaaf ke bahot bade Imam hain....

Nuzhatul Khawaatir mein hai: *Maulana Ashraf Ali bahot bade alim e deen the. Inki bahot si tasnifaat hain. Wa'az o tadrees ke liye munaqqid ki jaane wali majaalis se istefaada kiya aur hinduaana rusoom o adaat se taaeb hue.* ⁶⁵⁷

Inke mutalliq Ahmad Raza Sahab likhte hain: *Is firqa wahabiya shaitaniya ke bado'n mein ek aur shaqs isi gangohi ke dam-challo'n mein se hai. Jise Ashraf Ali Thanwi kehte hain. Isne ek chooti si rasliya tasnieef ki ke 4 waraq ki bhi nahi aur isme tasreeh ki ke ghaib ki baato'n ka jaisa ilm Rasool Allah ﷺ ko hai. Aisa to har bacche aur har paagal balkey har janwar aur har chhar-paae ko haasil hai.* ⁶⁵⁸

Aage chal kar likhte hain: *Badkaari ko dekho, kais eek doosri ko kehe'nch kar le jaati hai. Khulaasa kalaam ye hai ke ye taaea sabke sab kaafir o murtad hain aur baa-ijma'a e ummat, Islam se khaarif hain. Jo inke kufr o azaab mein shak kare, khud kaafir hai aur shifa shareef mein hai, jo aise koo kaafir naa kahe ya inke bare mein tauquf kare yaa shak laae, wo bhi kafir ho jaaega. Beshak jin cheezo'n ka intezaar kiya jaata hai, in sab mein bad-tar dajjal hai aur beshak iske pairu in logo'n se bhi bahot ziyaada ho'nge.* ⁶⁵⁹

⁶⁴⁸ Hussam ul Harmain: P19

⁶⁴⁹ Fataawa Rizwiya: V6 P59

⁶⁵⁰ Tajaanib Ahle Sunnat: P173

⁶⁵¹ Nuzhatul Khawaatir: V8 P148

⁶⁵² Hussam ul Harmain: P21

⁶⁵³ Khaalis ul Eteqaad: 62

⁶⁵⁴ Fataawa Africa: P124

⁶⁵⁵ Tajaanib Ahle Sunnat: P245

⁶⁵⁶ Subhan as Subooh: P134

⁶⁵⁷ Nuzhatul Khawaatir: P58

⁶⁵⁸ Hussam ul Harmain: P28

⁶⁵⁹ Hussam ul Harmain: P31

Mazeed likhte hain: *Jo Ashraf Ali ko kaafir kehne mein tauquf kare iske kufr mein koi shubha nahi.* ⁶⁶⁰

Nez: Bahishti Zewar (Maulana Thanwi رحمۃ اللہ علیہ ki kitab) ka musannif kaafir hai. Tamaam musalmano ko is kitaab ka dekhna haraam hai. ⁶⁶¹

Nez: *Ashrafiya, Sab murtad hain.* ⁶⁶²

Tajaanib Ahlus Sunnah mein hai: Murtad Thaanwi. ⁶⁶³

Isi tarha Khan Sahab ne mashoor Deobandi Ulama, Maulana Khaleel Ahmad رحمۃ اللہ علیہ, Maulana Mehmood ul Hasan رحمۃ اللہ علیہ, Maulana Shabbir Ahmad Usmani رحمۃ اللہ علیہ waghaira ke khilaf bhi kufr ke fatwe saadir kiye hain.

Ahmad Raza Sahab in ulama o fuqaha ke pairukaro'n, aam deobandi hazraat ko kaafir qaraar dete hue kehte hain: Deobandiyo'n ke kufr mein shak karne waala kaafir hai. ⁶⁶⁴

Isi par iktefa nahi kiya, mazeed likhte hain: Inhe'n musalman samajhne waale ke peeche namaz jaaez nahi. ⁶⁶⁵

Mazeed: Deobandiyo'n ke peeche namaz padhne waala musalman nahi. ⁶⁶⁶

Mazeed: Deobandi aqeede waale kaafir o murtad hain. ⁶⁶⁷

Itna kuch kehkar bhi Khan Sahab ka ghussa thanda nahi hua. farmate hain: Jo madrasa Doband ki tareef kare aur deobandiyo'n ko buraa naa samjhe, isi qadr iske musalman naa hone ko bas hai. ⁶⁶⁸

Abh bhi Barailwiyo'n ke A'ala Hazrat ke dil ki bhadaas nahi nikli. Irshad farmate hain: Deobandiyo'n waghaira ke sath khana peena, salam alaik karna, insey maut o hayat mein kisi tarha ka koi islami bartao karna sab haraam hai. Naa inki naukri karne ki ijaazat hai, naa inhe'n naukari rakhne ki ijaazat ke insey door bhaagne ka hukam hai. ⁶⁶⁹

Nez: Inhe'n qurbani ka gosht dena bhi jaaez nahi. ⁶⁷⁰

Janab Barailwi ke ek pairukaar likhte hain: Deobandi, Bida'ati, Gumrah aur Sharaar Qhalqullah hain. ⁶⁷¹

Ek aur Barailwi Musannif likhte hain: Deobandiya ba-hukm e shariat kuffar o murtadeen laeem hain. ⁶⁷²

Barailwi A'ala Hazrat ke nazdeek Deobandiyo'n ka kufr hinduo'n, esaiyo'n aur miraziyo'n se bhi badh kar hai. Farmate hain: Agar ek jalsa mein Ahmad Razaya o Esaai aur Deobandi, Qaadiyaani waghaira jo Islam ka naam lete hain wo bhi ho'n to waha'n bhi deobandiyo'n ka rad karna chahiye, kyon'ke ye log Islam se nikal gae, murtad ho gae aur murtadeen ki madafe'at bad-tar hai, kafir asli ki muwafiqat se. ⁶⁷³

Aur: Deobandi aqeeda waalo'n ki kitaabe'n hinduo'n ki pothiyo'n se bad-tar hain. In kitabo'n ko dekhna haraam hai. Albatta in kitabo'n ke warqo'n se istenja naa kiya jaae. Huroof ki ta'azeem ki wajah se naa ke in kitaabo'n ki. Nez Ashraf Ali ke azaab aur kufr mein shak karna bhi kufr hai. ⁶⁷⁴

Ek aur Barailwi Musannif ne yu'n gul-fishaani ki hai: Deobandiyo'n ki kitabe'n is qabil hain ke in par peshab kiya jaae. In par peshab karna peshab ko mazeed napaak karna hai. Aye Allah hame'n deobandiyo'n yaani shaitan ke bando'n se panaah mein rakh. ⁶⁷⁵

⁶⁶⁰ Fataawa Africa: 124

⁶⁶¹ Fataawa Rizwiya: V6 P54

⁶⁶² Fataawa Rizwiya: V6 P104

⁶⁶³ Fataawa Rizwiya: V6 P237

⁶⁶⁴ Fataawa Rizwiya: V6 P82

⁶⁶⁵ Fataawa Rizwiya: V6 P81

⁶⁶⁶ Fataawa Rizwiya: V6 P77

⁶⁶⁷ Baligh an Noor as mentioned in Fataawa Rizwiya: V6 P43

⁶⁶⁸ Al Mubeen Fee Khtam An Nabiyyeen as mentioned in

Fataawa Rizwiya: V6 P110

⁶⁶⁹ Fataawa Rizwiya: V6 P95

⁶⁷⁰ Fataawa Rizwiya: V6 P167

⁶⁷¹ Tafseer Mizaan ul Adiyaan by Didar Ali: V2 P270

⁶⁷² Tajaanib Ahlus Sunnah: P112

⁶⁷³ Al Mafuzaat: P325-326

⁶⁷⁴ Fataawa Rizwiya: V2 P136

⁶⁷⁵ Haashiya Subhan as Subooh: P75

Deobandi hazraat aur inke akabereen ke mutalliq Barailwi Maktab e Fikr ke kufriya fatwe aapne mulaheza farmae. Abh Nadwatul Ulama ke mutalliq inke irshadaat suniye.

Janab Barakaati ne hashmat Ali Sahab se tasdeeq karwaa ke apni kitab *Tajaanib Ahlus Sunnah* mein likha: Nadwatul Ulama ko manne waale dehriye aur murtad hain. ⁶⁷⁶

Khud Khan Sahab Barailwi ka irshad hai: Nadwah khichdi hai, Nadwah tabaah kun ki shirkat mardood, isme sirf bad-mazhab hain. ⁶⁷⁷

Janab Barailwi ne Nadwatul Ulama se farigh hone waalo'n ko kafir o murtad qarar dene ke liye 2 risaale الجام السنة لاهل الفتنة aur مجموعہ فتاویٰ الحرمین برجف ندوة المین tehreer kiye.

Tajaanib Ahlus Sunnah mein bhi Nadwatul Ulama se farigh hone waalo'n ke khilaf takfeeri fatwo'n ki bharmar hai. ⁶⁷⁸

Mutlaqan wahabiyo'n ke mutalliq inke fatwe mulaheza ho'n: Wahabiya aur inke zuaama par ba-wajoooh kaseer kufr laazim hai aur inka kalmia padhna insey kufr ko door nahi kar sakta. ⁶⁷⁹

Nez: Wahabiya par hazaar wajah se kufr lazim aata hai. ⁶⁸⁰

Nez: Wahabi murtad, baajamaa fuqaha hain. ⁶⁸¹

Janab Ahmad Raza mazed farmate hain: Wahabi murtad aur munafiq hain, oopar oopar se kalma go hain. ⁶⁸²

Nez: Iblees ki gumrahi wahabiya ki gumrahi se halki hai. ⁶⁸³

Nez: Khuda wahabiya par laanat kare, inko ruswa kare aur inka thikaana jahannam kare. ⁶⁸⁴

Nez: Wahabiya ko Allah barbaad kare ye kaha'n behke phirte hain. ⁶⁸⁵

Nez: Wahabiya *As-fal as Saafeleen paho'nche*. ⁶⁸⁶

Nez: Allah Az-wojal ne wahabiya ki qismat mein hi kufr likha hai. ⁶⁸⁷

Zahir hai jab tamaam Wahabi kuffar o murtadeen hain, to inki koi ibadat bhi qabool nahi. Is baat ka Janab Ahmad Raza ne you'n fatwa diya hai: Wahabiya kin a namaaz hai naa inki jamaat jamaat. ⁶⁸⁸

Khan Sahab se poocha gaya ke wahabiya ki masjid ka kya hukam hai? To jawab diya: Inki masjid aam ghar ki tarha hai, jis tarha inki namaz baatil, isi tarha azan bhi. Lehaza inki azan ka aada naa kiya jaae. ⁶⁸⁹

Barailwi Hazraat ke nazdeek wahabiyo'n ko '*Musalman*' ki masaajid mein daqhil hone ki ijaazat nahi. Khan Sahab ke ek sathi Naeemuddin Muradabaadi farmate hain: Musalman wahabiya ghair muqalleden ko apni masjid mein naa aane de'n, wo naa maane'n to qanooni taur par inhe'n rukwaa de'n. Inka masjid mein aana baais e fitna hai. Chunache Ahle Sunnat ki masjid mein Wahabi o ghair muqallid ko koi haq nahi. ⁶⁹⁰

Barailwi Hazraat ne wahabiyo'n ko masaajid se nikaalne ke mutalliq ek kitab tasneef ki hai *Iqhraaj ul Wahabiyeen A'anil Masaajid* yaani: Wahabiyo'n Ko Masaajid Se Nikaalne Ka Hukam.

Aaj bhi kuch aisi masaajid hain (misal Begam Shahi Masjid, androon masti darwaza, Lahore) maujood hain, jinke darwazo'n par likha hua hai ke: Is masjid mein wahabiyo'n kaa daqhela mamnu hai.

⁶⁷⁶ Tajaanib Ahlus Sunnah: P90

⁶⁷⁷ Al Mafuzaat: P201

⁶⁷⁸ Mulhaaeza ho: P112

⁶⁷⁹ Al Kokab ash Shubhat by Ahmad Raza Khan: P10

⁶⁸⁰ Al Kokab ash Shubhat by Ahmad Raza Khan: P95

⁶⁸¹ Al Kokab ash Shubhat by Ahmad Raza Khan: P60

⁶⁸² Ehkam e Shariat: P112

⁶⁸³ Ehkam e Shariat: P117

⁶⁸⁴ Fataawa Africa: P125

⁶⁸⁵ Fataawa Africa: P172

⁶⁸⁶ Khaalis al Eteqaad: P54

⁶⁸⁷ Al Mubeen Fee Khatam an Nabiyyeen as mentioned Fataawa Rizwiya: V6 P198

⁶⁸⁸ Al Malfuzaat: P105

⁶⁸⁹ Al Malfuzaat: P105

⁶⁹⁰ Majmua Fataawa Naeemuddin Muradabadi: P64

Khud maine Lahore mein 2 aisi masaajid dekhi hain, jaha'n ye ibaaarat abhi tak darj hai!

Janab Ahmad Raza Khan Sahab likhte hain: Wahabiyo'n ke peeche namaz ada karna baatil e mahez hai.⁶⁹¹

Nez: Iqtedar Ahmad Gujrati ka bhi yehi fatwa hai.⁶⁹²

Janab Barailwi ka irshad hai:

Wahabi ne Namaz e Janaaza padhaai to goya musalman baghair janaaze ke dafan kiya gaya.⁶⁹³

Inse poocha gaya ke agar wahabi mar jaae to kya iski namaz e janaza padhana jaaez hai aur jo padhe iske mutalliq kya hukam hai?

Jawab mein irshad farmaya: Wahab ki namaz e janaza padhna kufr hai.⁶⁹⁴

Nez: Wahabiyo'n ke liye dua karna fuzool hai, wo raah e raast par nahi aasakte.⁶⁹⁵

Sirf isi par bas nahi, balke: Wahabiyo'n ko musalman samajhne waale ke peeche bhi namaz jaaez nahi.⁶⁹⁶

Inke ek pairukaar ne likha hai: Jo A'ala Hazrat ko buraa kahe, iske peeche bhi namaz jaaez nahi.⁶⁹⁷

Wahabiyo'n ke sath mukammal boycott ka fatwa dete hue Janab Ahmad Raza Barailwi farmate hain:

In sab se mel-jol qattai haram hai. Inse salaam o kalaam haram, inhe'n paas bithaana haram, inke paas baithna haram, bimaar pade'n to inki iyaadat haram, mar jaae'n to musalman ka saa inhe'n ghusl o kafan dena haram, inka janaza uthaana haram, in par namaz padhna haram, inko maqaabir muslimeen mein dafan karna haram aur inki qabar par jaana haram.⁶⁹⁸

Ek aur sahab likhte hain: Wahabiya gumrah aur gumrah-gar hain. Inke peeche namaz durust nahi aur naa insey mel-jol jaaez hai.⁶⁹⁹

Mazeed: Inse shaadi-biyah karna naa-jaaez, salaam mamnu aur inka zabeeha naa-durust, ye log gumrah, bedeen hain. Inke peeche namaz naa-jaaez aur ur ihtelaat o musabheat mamnu hai.⁷⁰⁰

Nez: Wahabiyo'n se musafaha karna naajaaez o gunah hai.⁷⁰¹

Ahmad Yaar Gujrati kehte hain: Hanafiyo'n ko chhahiye ke wo wahabiyo'n ke kuwe'n ka paani be-tehqheeq naa piye'n.⁷⁰²

Nez: Wahabiyo'n ke salam ka jawab dena haram hai.⁷⁰³

Mazeed: Jo shaqs wahabiyo'n se mel-jol rakhe, issey bhi biyah-shadi naa-jaaez hai.⁷⁰⁴

Ahmad Raza Sahab ka irshad hai:

Wahabi se nikah padhwaaya to naa sirf ye ke nikaah nahi hua, balkey Islam bhi gaya, tajdeed e Islam o tajdeed e nikah laazim.⁷⁰⁵

Nez: Nikah mein Wahabi ko gawah banana bhi haram hai.⁷⁰⁶

⁶⁹¹ Baaligh an Noor as mentioned Fataawa Rizwiya: V6 P43 & Bareeqh ul Manaadir Fataawa Rizwiya: V4 P218

⁶⁹² Fataawa Naeemia: V1 P104

⁶⁹³ Fataawa Rizwiya: V4 P12

⁶⁹⁴ Al Malfuzaat: P76

⁶⁹⁵ Al Malfuzaat: P286

⁶⁹⁶ Al Mubeen as mentioned Fataawa Rizwiya: V6 P80-81

⁶⁹⁷ Majmua Fataawa Naeemuddin Muradabadi: P64

⁶⁹⁸ Fataawa Rizwiya: V6 P90

⁶⁹⁹ Fataawa Nooriya: V1 P213

⁷⁰⁰ Majmua Fataawa Naeemuddin Muradabadi: P112

⁷⁰¹ Bareeqh ul Manaadir as mentioned Fataawa Rizwiya: V4 P218

⁷⁰² Jaa al Haq: V2 P222

⁷⁰³ Fataawa Africa: P170

⁷⁰⁴ Maa Hai Al Fazlaalah as mentioned in Fataawa Rizwiya: V5 P72

⁷⁰⁵ Maa Hai Al Fazlaalah as mentioned in Fataawa Rizwiya: V5 P50 & 89

⁷⁰⁶ Fataawa Africa: P69

Khan Sahab ke ek khaleefa irshad farmate hain:

Wahabi se nikah nahi ho sakta ke wo musalman hi nahi, kafu (T: qaabil) hona badi baat hai. ⁷⁰⁷

Aur khud A'ala Hazrat Sahab ka farman hai:

Wahabi sabse bad-tar murtad hain. Inka nikah kisi haiwan se bhi nahi ho sakta, jisse hoga zinaa e khaalis hoga. ⁷⁰⁸

Ye irshad kai dafa padhne mein aaya hai, main pehli martaba Barailwi Hazraat se poochne ki jasaarat karta hu'n ke inke A'ala Hazrat ke nazdeek kisi wahabi ka nikah to haiwan se nahi hoskat, lekin kya Barailwi Hazraat ka ho sakta hai?

Janab Ahmad Raza Sahab ko is baat ka shadeed khatra tha ke log wahabiyo'n ke paas jaakar inke dalaal sunkar raah e raast par naa ajaa'e'n. Is khatre ko bhaa'npte hue Khan Sahab farmate hain: Wahabiya se fatwa talab karna haram, haram aur saqht haram hai. ⁷⁰⁹

Ajmad Ali Sahab likhte hain: Wahabiyo'n ko Zakat di, zakat hargiz adaa naa hogi. ⁷¹⁰

Barailwi A'ala Hazrat se poocha gaya, Wahabiyo'n ke paas apne ladko'n ko padhaana kaisa hai?

To jawab mein irshad farmaya: Haram, Haram, Haram aur jo aisa kare wo baccho'n ka bad-khuwah aur gunaho'n mein muftela hai. Allah Ta'ala ka irshad hai, apne aapko, apne ghar waao'n ko Jahannam ki aag se bachaao. ⁷¹¹

Wahabiyo'n ke hath se zubah kiye hue janwaro'n ke mutaliq Ahmad Raza Sahab ka irshad hai: Yahoodiyo'n ka zabeeha halaal hai, magar wahabiyo'n ka zabeeha najis o murder, haram e qhattai hai. Agarche laakh baar naam e Ilaahi le'n aur kaise hi muttaqi, parhezgaar bante ho'n ke ye sab murtadeen hain. ⁷¹²

Ek doosri jagah likhte hain: Aise zaani ke jinka zina karna sabit ho chuka ho, inka zabeeha halal hai. ⁷¹³

Ye saara kuch is liye hai ke: Wahabi, Yahood o Nasaara, Hindu'n aur Majusiyo'n se bhi bad-tar haina ur inka kufr insey bhi ziyaada hai. ⁷¹⁴

Mazeed: Wahabi har kafir, asli yahoodi, nasrani, but-parast aur majoosi sabse ziyada aqhbass, Azar aur bad-tar hain. ⁷¹⁵

Nez: Ye kutte se bhi bad-tar o napaak tar hain, ke kutte par azaab nahi aur ye azaab e shadeed ke mustahiq hain. ⁷¹⁶

Aah! وَمَا نَقَمُوا مِنْهُمْ إِلَّا أَنْ يُؤْمِنُوا بِاللَّهِ الْعَزِيزِ الْحَمِيدِ

In Logo'n Ne Sirf Is Baat Ka Inteqam Liya Hai Ke Ye (Inki Khurafaat Ki Bajaae) Allah Ta'ala Par Eman Laae Hain. ⁷¹⁷

Nez: Barailwi Hazraat ke nazdeek wahabiyo'n ki kitabo'n ka mutalea haram hai. ⁷¹⁸

Mazeed: Ghair Alim ko inki kitabe'n dekhna bhi jaez nahi. ⁷¹⁹

⁷⁰⁷ Bahaar e Shariat: V7 P32

⁷⁰⁸ Izaalah Al A'aar as mentioned Fataawa Rizwiya: V5 P194 & Fataawa Rizwiya: V5 P46

⁷⁰⁹ Fataawa Rizwiya: V4 P46

⁷¹⁰ Bahaar e Shariat: V5 P46

⁷¹¹ Ehkaam e Shariat: P237

⁷¹² Ehkaam e Shariat: P122

⁷¹³ Fataawa Africa: P27

⁷¹⁴ Baaligh an Noor as mentioned in Fataawa Rizwiya: v6 P13

⁷¹⁵ Izaalah al A'aar as mentioned in Fataawa Rizwiya: v5 P1208

⁷¹⁶ Al Mubeen as mentioned in in Fataawa Rizwiya: v6 P9

⁷¹⁷ Surah Burooj: 8

⁷¹⁸ Al Mubeen as mentioned in in Fataawa Rizwiya: v6 P9

⁷¹⁹ Al Mubeen as mentioned in in Fataawa Rizwiya: v6 P9

Khud Janab Barailwi ka kehna hai: Alim kamil ko bhi inka kitabe'n dekhna na-jaez hai ⁷²⁰ ke insan hai, mumkin hai koi baat ma'azallah jam jaae aur halak hojaae. ⁷²¹

Nek ek kitab ke mutalliq farmate hain: Aam musalmano ko is kitab ka dekhna bhi haram hai. ⁷²²

Naeemuddin Muradabadi likhte hain: Ibne Taimiya رحمه الله عليه aur iske shagird Ibne Qaiyyim Jauz رحمه الله عليه waghaira ki kitabo'n par kaan rakhne se bacho. ⁷²³

⁷²⁰ Mulaaheza farmae'n khud to Barailwi Hazrat doosro'n ki kitabe'n dekhna bhi haram qarar de rahe hain. Lekin jab inke A'ala Hazrat ke tehreef shuda tarjuma Quran par ba'az hukmato'n ki taraf se paabandi lagaai gai to is par waawelaa karna shuru kar diya. Doosro'n ki kitabo'n ke mutale par haram hone ka fatwa lagaane waalo'n ko kaise haq paho'nchta hai ke wo is par sadaa e ehtejaaj buland kare'n? Pehle apne fatwo'n ko to waapas le'n. Phir wo doosro'n se is qism ke mutaalbaat

kare'n. Khud to wo logo'n ko whabiyo'n ke sath talluqaat qaaem karne aur masjido'n mein daqhil hone se bhi rok rahe hain aur kisi ko itna bhi haq nahi dete ke wo inki tehreef ma'anawi par mabni kitabo'n ke daqhile par pabandi lagaa sake'n.

⁷²¹ Al Malfuzaat: P335

⁷²² Baaligh an Noor as in Fataawa Rizwiya: v6 P54

⁷²³ Fataawa Naeemuddin Muradabadi: P33

Haj Ke Multawi Hone Ka Fatwa

Barailwi Hazraat ki aqal ka maatam keejiye, inho'n ne wahabiyo'n ki dushmani mein fareeza Haj ke saqit hone ka fataawa jaari kar diya aur kaha ke choo'nke Hijaz e Muqaddas par wahabiyo'n ki hukumat hai aur waha'n musalmano (barailwiyo'n) ke liye aman manfqood hai, lehaza Haj multawi ho chuka hai aur jab tak waha'n Saudi Khandan ki hokumat hai, is waqt tak musalmano se Haj ki farziyat khatam ho gai hai.

Is fatwe ko inho'n ne ek mustaqbil risaale تنوير الحجة لمن يجوز التواء الحجة mein shae kya hai.

Fatwa dene wale Barailwi Hazraat koi ghair ma'aruf shaqs nahi balkey iske Mufti Janab Ahmad RazaKSB ke shibzadi Mustafa Raza Sahab hain. Is fatwe par 50 ke qareeb barailwi akaabir ke dastaqhat hain. Jin mein Hashmat Ali Qadri, Hamid Raza bin Ahmad Raza Barailwi, Naeemuddin Muradabadi aur Syed Dildar Ali waghair shamil hain.

Is mein daraj hai: Najis ibne Saud aur iski jamat tamaam musalmano ko kafir mushrik jaanti hai aur inke amwal ko sheer e maadar samajhti hai. Inke is aqeede ki wajah se Haj ki farziyat saqit aur a'adm laazim hai. ⁷²⁴

Fatwe ke aqhir mein darj hai: Aye Musalman! In dono'n aap par Haj farz nahi, yaa adaa e ilzam nahi, taqhair rawaa hai. Aur ye har musalman jaanta hai aur apne sacche dil se banta hai ke is Najdi a'alaihe maa a'alaihe ke iqhraj ki har mumkin sae'e karna iska farz hai aur ye bhi har zee-aqal par wazeh hai ke agar Hujjaj naa jae'n to isey tare nazar aajaae'n. Najdi saqht nuqsan azeem uthaa'en. Inke paaou'n ukhad jaae'n. Aapke hath mein aur kya hai? Yehi ek aisi tadbeer hai jo in Sha Allah kaar-gar hogi. ⁷²⁵

Mazeed: Allah Ta'ala sawal karega ke jab tum par Haj farz naa tha to tumne waha'n jaakar hamare aur hamare mehbubo'n ke dushmano'n ko kyou'n madad paho'nchaa'i?... Jab tumhe iltawa o taqhair ki ijaazat thi aur ye hukam hamare na-cheez bande aur tumhare Khadim Mustafa Raza ne tum tak paho'ncha diya tha. Phir bhi tum naa mane aur tumne hamare aur hamare Habeeb ﷺ ke dushmano'n ko apne maal lutwaakar hamare muqaddas shehro'n par inka najis qabza aur badhaa diya. ⁷²⁶

Ye hain Barailwi Maktaba e Fikr ke akabereen, Mirza Ghulam Ahmad Qadiyani ne sirf Jihad ke saaqit hone ka fatwa diya tha. Inke akabereen ne angrezi iste'emaar ke khilaf jihad ke sath sath ⁷²⁷ Haj ke saqit hone ka fatwa bhi de diya.

Delhi ke ek Barailwi Alim is fatwe ki tasdeeq karte hue likhte hain: Haj ke multawi hone se Najdiya ke na-paak qadam se in Sha Allah harmain taiyyab o taaher ho jaae'nge. ⁷²⁸

Ek aur sahab farmate hain: Jab tak Najdi musallat hain, is waqt tak haj ke liye safar karna apni daulat ko zaae karne ke baraabar hai. ⁷²⁹

Ye fatwa jaha'n Barailwi Akabereen ki soch ka aaina daar hai, waha'n Islami Sha'aer ki tauheen ke bhi mutaraadif hai.

⁷²⁴ Tanweer al Hujjah: P10 (Baraili edition)

⁷²⁵ Tanweer al Hujjah: 24

⁷²⁶ Tanweer al Hujjah: 65

⁷²⁷ Mulahez ho Baab Awwal

⁷²⁸ Tanweer al Hujjah: 31

⁷²⁹ Tanweer al Hujjah: 32

Akabereen e Tehreek e Pakistan - Barailwiyat Ki Nazar Mein

Barailwi Hazraat ne tehreek e Pakistan ke liye jaddo jahad karne walo'n ko bhi maaf nahi kiya. Inke nazdeeq Qaed e Aazam Muhammad Ali Jinnah, Allama Muhammad Iqbal, Maulana Zafar Ali Khan, Tehreek e Khilafat ke baani Muhammad Ali Jauhar, Maulana Altaf Hussain Haali, Nawab Mehdi Ali Khan aur Nawab Mushtaq Hussain sab kuffar o murtadeen the.

Likhte hain: Nawa Mohsin ul Malik Mehdi Ali Khan, Nawab Azeem Yaar Jung, Maulana Altaf Hussain Haali, Shibli Nomani aur Deputy Nazeem Ahmad Khan Dehelwi waziraan e nechariyat, mushiraan e dehriyat aur muballegheen e zindiqiyat the. ⁷³⁰

Allama Iqbal رحمته الله عليه ke mutalliq Barailwi Fatwa suniye: Falsafi, nechari Dr. Iqbal ki zuban par iblees bol raha hai. ⁷³¹

Mazeed: Falsafi, Nechari Dr. Iqbal Sahab ne apni faarsi o urdu nazmo'n mein dehriyat aur ilhad ka zabardast propaganda kiya hai. Kahee'n Allah Azzwojal par eterazaat ki bharmaar hai, kahee'n Ulama e Shariat o Aiimma e Tareeqat par hamlo'n ki bauchaad hai. Kahee'n Syedna Jibraeel e Ameen o Syedna Musa Kaleem عليه سلام o Syedna Esa عليه سلام ki tanqeesiyu'n tauhiniyo'n ka ambaar hai. Kahee'n shariat e Muhammadiya, A'ala Sahaba o Aala As Salawaat o Ahkaam e Mazhabiya o Aqaaed e Islamia par tamasqhur o istehza o inkar hai. Kahee'n apni zindiqiyat o be-deeni ka faqhriya mubahaat ke sath khula hua iqrar hai. ⁷³²

Nez: Musalamanaan e Ahle Sunnat khud hi insan kar le'n ke Dr. Sahab ke mazhab ko sacche deen e Islam ke sath kya talluq hai? ⁷³³

Allama Iqbal رحمته الله عليه ki takfeer karte hue Didar Ali Sahab ne fatwa diya tha ke musulmano ko chhahiye ke wo Dr. Iqbal se milna julna tark kar de'n. Warna saqht gunahgaar ho'nge. ⁷³⁴

Iste'emaar ke khilaf apni nazmo'n aur taqareer ke zariye musulmano mein jihad ki ruh phoo'nkne waale azeem shaer Maulana Zafar Ali Khan رحمته الله عليه ko kafir sabit karne ke liye ek mustaqil kitab

تهریر کی۔ یہ کتاب احمد رaza خان Sahab ke betey ki tasneef hai aur is par bahot se Barailwi Zo'oama ke dastaqhat hain.

Angrez ke khilaf alam e jihad buland karne waale Maulana Abul Kalam Azad رحمته الله عليه ki takfeer karte hue Barailwi Hazraat kehte hain: Abul Kalam Azad murtad hai aur iski kitab Tafseer Tarjuman ul Quran najis kitab hai. ⁷³⁵ *Inna Lillahi wa Inna Ilaihi Rajeeon!*

Hindustan mein taleem aam hone ki surat mein Barailwi ifkaar o nazariyaat dam-todney lage the, kyou'nke inki buniyad *Jahaalat* par thi. Isi wajah se Barailwiyat ziyaada *Jaahil Tabqe* mein hi maqbool hai. Ta'aleem ka husool barailwiyat ke liye bahot bada khatra tha aur Barailwi Hazraat ke nazdeek Sir Syed Ahmad Khan ka ye bahot badaa jurm tha ke wo musulmano'n ko husool e ilm ki raghbat dilaate they aur isi maqsad ke liye inho'n ne Jamea Aligadh ki buniyad daali thi. Chunache Barailwiyat ke pairukaaro'n ne inhe'n bhi takfeeri fatwo'n ka nishana banaaya.

Ahmad Raza Sahab likhte hain: Wo khabees murtad tha, isey Syed kehna durust nahi. ⁷³⁶

Tajaanib Ahlus Sunnah ke jiski tasdeeq o tauseeq bahot se barailwi ulama ne ki hai, jinme barailwiyo'n ke *Mazhar e A'ala Hazrat*, Hashmat Ali Qadri Sahab bhi hain, isme Sir Syed ke mutalliq darj hai: Jo shaqs iske kufriyat qhattaiya yaqeeniya mein se kisi ek hi kufr e qhattai par mutla'a hone ke baad bhi iske kafir o murtad

⁷³⁰ Tajaanib Ahle Sunnat: P82-87

⁷³¹ Tajaanib Ahle Sunnat: P340

⁷³² Tajaanib Ahle Sunnat: P335

⁷³³ Tajaanib Ahle Sunnat: P341

⁷³⁴ Mulaheza ho Zikar e Iqbal by Maulana Abdul Majeed Saalik: P129

⁷³⁵ Tajaanib Ahle Sunnat: P166

⁷³⁶ Al Malfuzaat: P319

hone mein shak rakhe, yaa isko kaafir o murtad kehne mein tauqif kare, wo bhi ba-hukm e shariat e muttahaera qhta'an yaqeenan kafir o murtad aur mustahiq e azaab e abdaa hai. ⁷³⁷

Mistar M. Ali Jinnah kafir o murtad hai. iske bahot se kufriyat hain. Ba-hukm e shariat wo aqaaed e kufriya ki binaa par qhata'an murtad aur kharij az Islam hai aur jo iske kufr par shak kare yaa isey kafir kehne mein tauqif kare, wo bhi kafir. ⁷³⁸

Is daur ki Muslim League ke mutalliq inka fatwa hai: Ye Muslim League nahi, mazloom league hai. ⁷³⁹

Nez: Bad-mazhab sare jaha'n se bad-tar hain. Bad-mazhab jahannamiyo'n ke kutte hain. Kya koi saccha emandaar musalman kisi kutte aur wo bhi dozaqhiyo'n ke kutte ko apna qaaed e aazam, sabse bada peshwa aur sardar banana pasand karega? Haashan o kalla hargiz nahi. ⁷⁴⁰

Mazeed: Muslim League ka dastoor kufriyat o zalaalaat par mushtamil hai. ⁷⁴¹

Mazeed Suniye: Jo Muhammad Ali Jinnah ki tareef karta hai wo murtad ho gaya, iski biwi iske nikah se nikal gai. Musalmano par farz hai ke iska kull muqatea'a (T: kaatna, ilaaheda ilaaheda karna) kare'n. Yaha'n tak ke wo tauba kare. ⁷⁴²

Syed Ataullah Shah Bukhari رحمه الله عليه ke mutalliq inka fatwa ye hai ke inki jamaat napak aur murtad jamat hai. ⁷⁴³

Barailwi Hazraat Pakistani Sadar General Zia ul Haq aur sabiq Govenor Punjab General Sawar Khan aur in wafaaqi wuzara ko, jinho'n ne Imam e Ka'aba Fazeelat ush Shaikh Abdullah bin As Sabeel ke peeche namaz adaa kit hi, in sab par bhi kufr ka fatwa laga chuke hain.

Kisi ne insey Mufti Shuja'at Ali Qadri se sawal kiya ke inka kya hukam hai?

Mufti Sahab ne jawab diya: Hazrat Noorani Fazil e Barailwi raziallahu ta'ala anh ka fatwa hai ke jo shaqs Wahabi Najdiyo'n ko musalman jaane, yaa inke peeche namaz padhe, wo kafir o murtad hai. ⁷⁴⁴

Janab Ahmad Raza aur inke hawaari fatwa baazi mein bahot hi jald-baaz the. Muqhtalif shaqsiyat aur jamato'n ko kafir qarar dene ke alaawa mamuli mamuli baato'n par bhi kufr ka fatwa lagaa dete the... chand misaale'n mulaheza ho'n:

Janab Barailwi ka irshad hai:

Jisne Turki topi chalaai, wo daera Islam se kharij ho gaya. ⁷⁴⁵

Bilaa zarurat angrezi topi rakhna, bilaa shubha kufr hai. ⁷⁴⁶

Alawi Syed ko A'alawi kehna kufr hai. ⁷⁴⁷

Ulama ki bad-goi karne waala munafiq o kaafir hai. ⁷⁴⁸

Ulama e Deen ki tehqeer kufr hai. ⁷⁴⁹

Jisne kaha ke Imam Abu Hanifa رحمه الله عليه ka qiyaas haq nahi, wo kafir ho gaya. ⁷⁵⁰

⁷³⁷ Tajaanib Ahle Sunnat: P86

⁷³⁸ Tajaanib Ahle Sunnat: P119 & 122

⁷³⁹ Tajaanib Ahle Sunnat: P112

⁷⁴⁰ Muslim League Ki Beqh-dari by Aulaad e Rasool Qadri Barailwi: P14

⁷⁴¹ Tajaanib Ahle Sunnat: P118

⁷⁴² Al Jawabaat as Sunniyah Zahaa as Sawalaat al Milkiyyah by Abul Barakaat: P3

⁷⁴³ Tajaanib Ahle Sunnat: P90 & P160

⁷⁴⁴ Fataawa Mufti Shuja-at Ali Qadri

⁷⁴⁵ Baaligh an Noor as in Fataawa Rizwiya: V6 P11

⁷⁴⁶ Baaligh an Noor as in Fataawa Rizwiya: V6 P30

⁷⁴⁷ Baaligh an Noor as in Fataawa Rizwiya: V6 P23

⁷⁴⁸ Baaligh an Noor as in Fataawa Rizwiya: V6 P26

⁷⁴⁹ Baaligh an Noor as in Fataawa Rizwiya: V6 P24

⁷⁵⁰ Baaligh an Noor as in Fataawa Rizwiya: V6 P34

Ek taraf to in baato'n par kufr ke fatwe lagaae jaa rahe hain aur doosri taraf itni dheel di jaa rahi hai ke: Ghair e Khuda ka sajda tahiyat karne waala hargiz kafir nahi. ⁷⁵¹

Mazeed: Ye kehna hamare ma'abood Muhammad ﷺ hain, kufr nahi. ⁷⁵²

Nez: Buzrug ka *Subhaani Maa a'aazm Shaani* yaani.. Main Paak Hu'n, Meri Shaan Buland Hai. kehna kalma e kufr nahi. ⁷⁵³

Lekin: Jisne Aalim ko A'awailim kaha, wo kafir ho gaya. ⁷⁵⁴

Aur nihayat ta'ajjub ki baat hai ke is qadr takfeeri fatwo'n ke bawajood Barailwi A'ala Hazrat kaha karte the: Agar kisi kalaam mein 99 ehtemaal e kufr ke ho'n aur ek Islam ka. To wajib hai ke kalam ko ehtemal e Islam par mehmoool kiya jaae. ⁷⁵⁵

Mazeed: Kisi musalman ko kafir kaha aur wo kafir naa ho, to kufr kehne wale ke taraf laut aata hai aur kehne waala khud kafir ho jaata hai. ⁷⁵⁶

Aur issey bhi ziyaada ta'ajjub aur tazheek ki baat ye hai ke Barailwi Hazrat apne A'ala Hazrat ke mutalliq likhte hain:

A'ala Hazrat takfeer e muslim mein bahot mohtaata the aur is masle mein jalb-baazi se kaam naa lete the. ⁷⁵⁷

Ek aur sahaab likhte hain: Wo takfeer e muslim mein bahot ehtiyaat se kaam lete the. ⁷⁵⁸

Janab Barailwi khud apne baare mein likhte hain: Ye husn e ehtiyat Allah Azwojal ne hame'n ataa farmaya. Ham *Laa Ilaaha Illallah* kehne waale ko hattal imkan kufr se bachaate hain. ⁷⁵⁹

In tamaam ehtiyat ke bawajood Barailwi Hazrat ki takfeeri muhim ki zid mein aane se ek maqhsos tole ke alaawa koi musalman bhi mehfooz nahi reh saka. Agar ye ehtiyaat o tahafuzaat naa hote to naa-malum kya gul khilaate?

Aqhir mein ham is silsile mein ek mazedar baat naqal karke is baat ko khatam karte hain. Ulama e Deen ne Janab Barailwi ki kutub se ye sabit kiya hai ke khud inki zaat bhi in takfeeri fatwo'n se mehfooz nahi reh saki.

Ahmad Raza Khan Sahab kai maqamaat par kai shaqsiyat ke mutalliq likhte hain ke jo inke kufr mein shak kare, wo bhi kafir! Magar doosri jagah inhe'n musalman qarat dete hain. Mislan Shah Ismail Shaheed رحمه الله عليه ko baar-ha kafir o murtad qarar dene ke bawajood ek jagah kete hain: Ulama e Mohtaateen Shah Ismail ko kafir naa kahe'n, yehi sawab hai. ⁷⁶⁰

Yaani pehle to kaha ke: Jo inke kufr mein shak kare, wo bhi kafir (iska bayan tafseelan guzar chuka hai) phir khud hi kehte hain ke: Inhe'n kafir nahi kehna cahiye. Kufr mein shak aur shak karne waala inke nazdeek kafir hai, lehaza wo khud bhi kafir tehre!

Isi tarha ek jagah farmate hain: Syed ka isteqhfaaf kufr hai. ⁷⁶¹

Aur khud Syed Nazeer Hussain Mohaddis Dahelwi رحمه الله عليه aur doosre kai Syed Ulama ka isteqhfaaf hi nahi, balkey inhe'n kuffar o murtaden qarar dekar kufr ke murtakib tehre.

Allah Ta'ala hame'n zuban ki laghzisho'n se mehfooz farmae. Ameen.

⁷⁵¹ Baaligh an Noor as in Fataawa Rizwiya: V6 P70

⁷⁵² Baaligh an Noor as in Fataawa Rizwiya: V6 P114

⁷⁵³ Baaligh an Noor as in Fataawa Rizwiya: V6 P147

⁷⁵⁴ Baaligh an Noor as in Fataawa Rizwiya: V6 P119

⁷⁵⁵ Fataawa Rizwiya: V6 P114

⁷⁵⁶ Baaligh an Noor as in Fataawa Rizwiya: V6 P11

⁷⁵⁷ Anwaar e Raza: P291

⁷⁵⁸ Faazil e Barailwi Ulama e Hijaaz Ki Nazar Mein by Masood

Ahmad Barailwi: P44 192

⁷⁵⁹ Fataawa Rizwiya: V6 P251

⁷⁶⁰ Fataawa Rizwiya: V6 P251

⁷⁶¹ Baaligh an Noor: P23

Barailwiat Aur Afsaanwi Hikayaat

Kitab o Sunnat se inheraaf karne waale tamaam batil firqe khud-saqhta qisse kahaniyo'n ka sahaara lete hain. taakey wo jhooti riwayat ko apnakaar saada-looh awam ke samne inhe'n dalaael ki haisiyat se pesh karke apne batil nazariyat ko riwaj de sake'n.

Zahir hai, Kitab o Sunnat se to kisi batil aqeede ki daleel nahi mil sakti. Majburan Qasas o Asateer aur jhooti hikayaat ki taraf ruqh karna padta hai. taakey jab kisi ki taraf se daleel talab ki jaae to fauran in hikayaat ko pesh kar diya jaae. Mislan, Aqeeda ye hai ke Auliya Ikram apne mureedo'n ki haajat rawaai aur mushkil kushai kar sakte hain aur iski daleel ye hai ke Shaikh Jeelani رحمته الله عليه ne kisi aurat ki fariyad par 12 baras baad ek doobi kashti ko namudaar karke is mein maujood gharq hone waale tamaam afraad ko zinda kar diya tha.

Apni taraf se ek aqeeda waza'a kiya jaata hai aur phir isko mudallal banaane ke liye ek hikayat waza'a karna padti hai. Aur isi se har baatil mazhab ka karobaar chalta hai.

Aise logo'n ke muta'alliq hi irshad e Baari Ta'ala hai:

الَّذِينَ صَلَّوْا سَعْيُهُمْ فِي الْحَيَاةِ الدُّنْيَا وَهُمْ يُحْسِبُونَ أَنَّهُمْ يُحْسِنُونَ صُنْعًا

Yaani: Inki Saari Tag o Dau Aur Jaddo Jahad Ka Mehwar Duniya Ki Zindagi Hai Aur Gumaan Ye Karte Hain Ke Wo Acche Kaam (deen ka kaam) Kar Rahe Hain. ⁷⁶²

Ye hota hai Deenwi tama'a mein muhtela hokar aise log apni aqeebat bar-baad kar lete hain:

وَمَنْ لَّمْ يَجْعَلِ اللَّهُ لَهُ نُورًا فَمَا لَهُ مِنْ نُورٍ

Jisey Rab e Kareem Hidaayat Ki Raushni Ataa Naa Kare, isey Raushni Nahi Mil Sakti. ⁷⁶³

Kitab o Sunnat ki pairwee mein hi ummat ke liye behtari hai. Agar ham issey eraaz kare'nge to hamara muqaddar siwaa e khurafaat ke kuch naa hoga. Musalman Ummat ke liye QoS ke alaawa koi teesri cheez daleel nahi ho sakti. Agar qisse kahaniyo'n ko bhi dalaael ki haisiyat dedi jaae to musalmano'n ke darmiyan ittehad o ittefaq ki koi surat nahi nikal sakti.

Musalman sirf Allah Ta'ala ki Kitab aur Sawar e Kaenaat ki Hadees par hi muttahi ho sakte hain.

Afsaano'n aur khud-saqhta riwayat se Haq ko Baatil aur Baatil ko Haq qarar nahi diya jaa sakta. Aaj hamare daur mein agar hinduo'n ki naqal mein ghadhi hui hikayato'n ko chhodkar Kitab o Sunnat ki taraf ruju kar liya jaae to bahot se ghair islami aqaaed isi waqt khatam ho sakte hain aur ittehad ki bhi koi surat nikal sakti hai.

Barailwi Hazraat ne bahot si hikayato'n ko sanad ka darja de rakha hai. Ham zail mein inki be-shumar hikayato'n mein se chand ek ko naqal karte hain.

Janab Barailwi ka aqeeda hai ke buzrugan e deen apne mureedo'n ki pareshaniya'n door karte hain, ghaib kai lm rakhte aur bahot door se apne mureedo'n ki pukar ko sunkar inki fariyad rasi karte hain. Wo kehte hain: Syedi Musa Abu Imran رحمته الله عليه ka mureed jaha'n kahee'n se inhe'n pukarta, jawab dete, agar-che Saal bhar ki raah par hota yaa issey zaaed. ⁷⁶⁴

Mazeed: Hazrat Muhammad bin Farghal farmaya karte the main inme se hu'n jo apni qabro'n mein tasarruf farmate hain. Jisey koi haajat ho, mere paas cehre ke saamne hazir ho, mujh se apni haajat kahe main poori farmadu'nga. ⁷⁶⁵

⁷⁶² Surah Kahaf: 104

⁷⁶³ Surah Noor: 40

⁷⁶⁴ Anwaar al Intebaah Fee Hal Nidaa Yaa Rasool Allah as mentioned Majmua Rasaael Raziwya V1 P182

⁷⁶⁵ Anwaar al Intebaah Fee Hal Nidaa Yaa Rasool Allah as mentioned Majmua Rasaael Raziwya V1 P182

Abh inke aqwaal o aqaaed ki daleel Quran e Kareem ki koi ayat ya Nabi ﷺ ka farman nahi, balkey ek hikayat hai, jise Janab Ahmad Raza Khan ne apne ek risaale mein naqal kiya hai. Likhte hain: Ek din Hazrat Syedi Madeen bin Ahmad Ashmuni raziallahu ta'ala anh ne wazu farmate waqt ek khadaou'n bilaad e mashriq ki taraf phe'nki. Saal bhar ke baad ek shaqs hazir hue aur wo kahdao'n inke paas thi. Inho'n ne haal a'arz kiya ke Jung mein ek bad-soorat ⁷⁶⁶ ne inki sahebzaadi par dast-darazi chhahee, ladki ko is waqt apne baap ke peer o murshid Hazrat Syedi Madeen ka naam malum naa tha. You'n nida ki: Ya Shaikh Abi Laa Hazni, yaani Aye Mere Baap Ke Peer o Murshid Mujhe Bachaaiye. Ye nida karte hi, khadaou'n aai, ladki ne najat paai. Wo khadou'n inki aulad mein abh tak maujood hai. ⁷⁶⁷

Issey milti julti ek aur hikayat naqal karte hain: Syedi Muhammad Shamsuddin Muhammad Hanafi ke ek mureed ko dauran e safar choro'n ne lootna chhaha, ek chor iske seen par baith gaya, isne pukara: Ya Syedi Muhammad Hanafi! Kaathir Ma'ai, yaani Aye Mere Aaqa Mujhe Bachaaiye.

Itna kehna tha ke, ek khadaou'n udti hui aai aur iske seene par lagi. Wo ghash khaakar ulat gaya. ⁷⁶⁸

Ek aur mazedar hikayat mulaheza ho: Ek faqeer bheek maa'ngne waala ek dukan par khada keh raha tha, ek rupiya de. Wo naa deta tha. Faqeer ne kaha: Rupiya deta hai to de, warna teri saari dukan ulat du'nga. Is thodi der mein bahot log jama ho gae. Ittefaaqan ek saheb e dil ka guzar hua, jinke sab log mo'otaqid the. Inho'n ne dukandar se farmaya: Jald rupiya isey de, warna dukan ulat jaaegi.

Logo'n ne a'arz ki: Hazrat! Ye be-shara'a jahil kya kar sakta hai?

Farmaya: Maine is faqeer ke baatin par nazar daali ke kuch hai bhi? Malum hua, bilkul khali hai. Phir iske shaikh ko dkeha, isey bhi khaali paaya. Iske shaikh ke shaikh ko dekha, inhe'n Ahlullah se paaya aur dekha ke wo muntazir khade hain ke kab iski zuban se nikle aur main dukan ulat du'n. ⁷⁶⁹

Andaaa lagaa'e'n. Ek maangne waala jaahil faqeer, namaz rozey ka taarik, be-shara'a, nafa'a o nuqsan paho'nchaane aur tasarrufaat o iqhteyaraat ka maalik hai!

Kis tarha ye log Najis, Ghaleez, paaki o paleedi se naa-ashna, mughaltaat bakne waale, hath mein kashkol gadaai liye, gale mein ghunghru daale aur maila kuchaila libaas zeb-tan kiye, logo'n ke saamne dast e sawal daraz karke pet pooja karne waale jahil logo'n ko aam nazro'n mein muqaddas, paakbaaz, buzrugan e deen aur tasarrufaat o iqhteyaraat ki maalik hastiya'n zahir kar rahe hain aur deen e Islam ki paakizah talimaat ko masaq kar rahe hain. Yehi wo talimaat hain, jin par is mazhab ki asaas o buniyad hai.

Quran o Sunnat mein to in afkaar o nazariyat ka koi wajood nahi. Inho'n ne khud hi aqaaed waza'a kiye aur phir inke dalaal is tarha ki man-ghadat hikayaat ka sahara liya.

Auliya Ikram ki qudrat o taaqat ko bayan karne ke liye Barailwi Hazraat ek aur ajeeb o ghareeb riwayat ka sahara lete hain. Likhte hain:

Ek shaqs Syedna Bayazeed Bastami raziallahu ta'ala anh ki khidmat mein hazir hua. Dekah ke panjo'n ke bal ghutne teke asmaan ki taraf dekh rahe hain aur ankho'n se aa'nsu ki jagah khoon rawa'n hai.

A'arz ki: Hazrat! Ye kya haal hai?

Farmaya: Main ek qadam mein yaha'n se arsh tak gaya. Arsh ko dekha ke Rab Azwojal ki talab mein piyaase bhediye ki tarah mu'n khole hue hai.

⁷⁶⁶ Yaani agar bad-soorat naa hota, to koi harj naa tha

⁷⁶⁷ Anwaar al Intebaah Fee Hal Nidaa Yaa Rasool Allah as mentioned Majmua Rasaael Raziwya V1 P182

⁷⁶⁸ Anwaar al Intebaah Fee Hal Nidaa Yaa Rasool Allah as mentioned Majmua Rasaael Raziwya V1 P181

⁷⁶⁹ Al Malfuzaat: P189

Baa'nge bar-arsh zdam ke e'n che maajra ast. Hame'n nishan dete hain ke *Ar Rahman A'alal A'arsh Istawa* Ke Rahman arsh Par Mustawi Hai. Main Rahman ki talaash mein tujh tak aaya, tera haal ye paaya?

Arsh ne jawab diya: Mujhe irshad karte hain ke Aye Ahmad Razash! Agar hame'n dhoo'ndhna chhahte ho to Bayazeed ke dil mein talash karo. ⁷⁷⁰

Barailwi Maktab e Firk ke nazeed Auliya Ikram se jungle ke janwar bhi khauf khaate haina ur inki farmabardari karte hain. Iski daleel ke liye Janab Ahmad Raza jis hikayat ki taraf ruqh karte hain, wo ye hai:

Ek sahab, Auliya Ikram se the. Inki khidmat mein 2 alim hazir hue. Aapke peeche namaz pdhi, tajweed ke baaz qawaed mustahba adaa naa hue. Inke dil mein khatra guzra ke acche wali hain, jinko tajweed bhi nahi aati. Is waqt Hazrat ne kuch naa farmaya. Makan ke samne ek naher jaari thi, ye dono'n nahane ke waste waha'n gae, kapdey utaar kar kinare rakh diye aur nahane lage. Itne mein ek nihayat haibatnaak sher aaya aur sab kapdey jama karek in par baith gaya. Ye sahaab zara-zara isi langotiya'n baadhe hue the. Abh nikle'n to kaise?

Jab bahot der hogai, Hazrat ne farmaya ke: Bhaiyo'n hamare 2 mehman sawere aae they, wo kaha'n gae?

Kisi ne kaha: Huzoor! Wo to is mushkil mein hain.

Aap tashreef le gae aur sher ka kaan pakad kar tamaa'ncha maara. Isne doosri taraf mu'n pher liya. Aapne is taraf maara, isne is taraf mu'n pher liya.

Farmaya, hamne kaha tha ke hamare mehmano'n ko na-sataana, Jaa chalaaj! Sher uthkar chala gaya.

Phir in sahebo'n se farmaya: Tumne zabane'n seedhi ki hain aur hamne dil seedha kiya. Ye inke khatre ka jawab tha. ⁷⁷¹

Kuch aisi hikayate'n bhi hain, jinhe'n sunkar ha'nsi ke sath sath baik waqt rona bhi aata hai, inme se chand ek yaha'n zikar ki jaati hain. Irshad karte hain:

Syedi Ahmad Sijilmaasi ke 2 biwiya'n thee'n. Syedi Abdul Aziz Dabbagh raziallahu ta'ala anh ne farmaya: Raat ko tumne ek biwi ke jaagte doosri se ham-bistari ki, ye nahi chhahiye.

Arz kiya: Huzoor! Wo is waqt soti thi.

Farmaya: Soti naa thi, sotey mein jaan daal li thi (yaani jhoot moot sui hui thi)

Arz kiya: Huzoor ko kis tarha ilm hua?

Farmaya: Jaha'n wo sorahi thi, koi aur palang bhi tha?

Arz kiya: Haa'n, ek palang khaali tha!

Farmaya: Is par main tha. ⁷⁷²

Is tarha ke khurafaat naqal karte hue bhi sharam mehsoos hoti hai. In logo'n ne to inhe'n Kitab o Sunnat ke muqable mein ma'azallah dalaael o baraheen ki haisiyat de rakhi hai.

Isi tarha ki ghaleez, najis aur jinsi hikayato'n ka naam inho'n ne deen o shariat rakh liya hai. insey inkar ko ye log whabiyat aur kufr o irtaad se ta'abeer karte hain. Ek bad-qumash insan, jise ye log Shaikh aur Peer jaise alqab se nawazte hain, mureed aur iski biwiyo'n ke darmiyan sota aur waqt e mubasherat khawind aur biwi ki harkaat o sakanaat dekh kar mehsoos hota hai. Ye fahashi o uriyaani hai, yaa deen o shariat?

⁷⁷⁰ Hikaayat e Rizwiya: P181-182

⁷⁷¹ Hikaayat e Rizwiya: P110

⁷⁷² Hikaayat e Rizwiya: P55

Agar yehi deen o shariat hai to aa'nhk neechi rakhne aur fawahish se ijtenaab waghaira ke ehkamaat ka kya maani hai? Aur Barailwi Qaum ke ye buzrugaaan e deen hi is qism ki harkaat ka irtekaab shuru kar de'n to mureedo'n kya alam hoga?

Aur phir badi wazaahat aur dhitaai ke sath hikayat naqal karne ke baad janab Khaleel Barakati farmate hain: Issey sabit hua, shaikh mureed se kisi waqt judaa nahi hota. Hara an saath hai. Is tarha be-shak Auliya aur Fuqaha apne pairukaro'n ki shafa-at karte hain aur wo inki nighbaani karte hain. Jab iska hashar hota hai, jab iska naama e amaal khulta hai, jab issey hisaab liya jaata hai, jab iske amal tultey hain aur jab wo pul-sirat par chalta hai, har waqt, har haal mein iski nighbaani karte hain. Kisi jagah issey ghafil nahi hote. ⁷⁷³

Janab Barailwi, apne *Malfuzaat* mein ek aur hikayat naqal karke qabro'n par urs aur melo'n ke fawaed batlaana chhahte hain, taakey bad-qumash afraad in melo'n aur urso'n mein ziyada ta'adaad mein shirkat karke mazaraat se *Faiz* haasil kare'n.

Irshad karte hain: Syedi Abdul Wahab Akaabir e Auliya e Ikram mein se hain. Hazrat Syedi Ahmad Badawi Kabeer رحمته الله عليه ke mazar par ek taajir ki kaneez par nigah padi. Wo aapko pasand aai. Jab mazar shareef par hazir hue to sahib e mazar ne irshad farmaya: Abdul Wahhab, wo kaneez tumhe'n pasand hai?

Arz kiya: Haa'n! Shaikh se koi baat chupaana nahi chahiye.

Irshad farmaya: Accha hamne wo kaneez tumko hibaa ki. Aap (T: Syedi Abdul Wahab) sukoot mein hai ke kaneez to is taajir ki hai aur Huzoor (T: Syedi Ahmad Badawi Kabeer) hibaa farmate hain. Wo taajir hazir hua aur isne wo kaneez mazar e aqdas ki nazar ki. ⁷⁷⁴ Khadim ko ishaara hua, inho'n (T: Khadim) ne wo (T: Kaneez) aapki nazar kardi.

(Sahib e Mazaar) ne irshad farmay: Abh der kaaheki hai? Falaa'n hujra ⁷⁷⁵ mein le jao aur apni haajat poori karo! ⁷⁷⁶

Janab Barailwi dar-asal in hikayaat se sabit ye karna chhahte hain ke Auliya e Ikram ko ghaib ka ilm haasil hai. Wo apne mureedo'n ke dilo'n ki bato'n se naa sirf waqif hain, balkey inki khuwahishaat ki takmeel par qudrat o tasarruf bhi rakhte hain. Dawa aur phir iski daleel aapne mulaheza farmai. Abh Janab Barailwi ek aur hikayat naqal karke is baat ki daleel pesh karna chhahte hain ke sirf Murshid aur Peer hi ilm e ghaib nahi rakhte, balkey inke mureedo'n se bhi koi cheez maqhfai nahi rehti.

Farmate hain: Hazrat Syedi Muhammad Gesudaraz qaddas sirah ke Akaabir Ualama aur Ajilla Sadaat se the. Jawaani ki umar thi, sadaat ki tarha shaano'n tak 2 geysu rakhte the. Ek baar sar e raah baithe the. Hazrat Naseeruddin Mehmood Chiragh Dahelwi رحمته الله عليه ki sawari nikli, inho'n ne uth kar zaanu e mubaarak par bosa diya. Hazrat Khaja ne farmaya: *Syed Faru Tark* Syed Aur neechi bosa do. Inho'n ne paae mubaarak par bosa liya. Farmaya: *Syed Faru Tark*, inho'n ne ghodey ke sim par bosa diya. Ek gesu ke rikaab e mubaarak mein ulajh gaya tha, wahee'n uljha raha aur rikab sim tak badh gaya. Hazrat ne farmaya: *Syed Faru Tark*, inho'n ne hat kar zameen par bosa diya. Gesu rikab e Mubarak se juua karke tashreef le gee. Logo'n ko tadjub hua ke aise Jaleel syed ne ya kya kiya?

Ye eteraaz Hazrat Syed Gesudaraz ne suna, farmaya ke log nahi jaante ke mere Shaikh in boso'n ke auz mein kya ataa farmaya?

⁷⁷³ Hikaayat e Rizwiya: P55, Haashiya Al Istemdaad A'laa

Ajjiyaal Al Irtaad by Mustafa Raza Khan: P35

⁷⁷⁴ Kannezo'n ko mazaaro'n ki nazar karne ke baad kya isme aur hinduo'n aur daur e jahiliyyat ki nazar o niyaz mein koi farq baaqi reh jaata hai? *Nastaghfirullah*

⁷⁷⁵ Kya isi maqsad ke liye mazaaro'n ke pehluo'n mein hujre ta'ameer kiye jaate hain? Aur kya inhi nafaani o haiwaani khuwaheshaat ki takmeel ke liye aurato'n ko mazaaro'n par kasrat se aane ki targheeb di jaati hai?

⁷⁷⁶ Al Mafuzaat: P275-276

Jab maine Zaanu e Mubaarak par bosa diya, Aalam e Nasoot (T: Faani Duniya) munkashif ho gaya. Jab paae aqdas par bosa diya: Aalam e Malakoot (T: Farishto'n Ki Duniya) munkashif hua.

Jab ghodey ke sim par bosa diya, Aalam e Jabroot raushan hua aur jab zameen par bosa diya Lahoot (T: Zaat e Ilaahi ka maqaam, jahaan saalik ko fanaa fillah ka maqaam haasil hota hai) ka inkeshaf ho gaya. ⁷⁷⁷

Isi qism ke logo'n ke bare mein irshad e Baari Ta'ala hai:

أُولَئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهَدَىٰ فَمَا رَبِحَت تِّجَارَتُهُمْ وَمَا كَانُوا مُهْتَدِينَ

Yehi Wo Log Hain, Jinho'n Ne Hidayat Ke Badle Mein Gumrahi Khareedli Hai. Inki Tijaarat Nafa-mand Nahi, Ye Raah e Hidayat Se Bhatke Hue Hain. ⁷⁷⁸

Barailwi Hazrat ka aqeeda ye hai ke Ambiya Ikram عليه سلام aur Auliya Ikram apni qabro'n mein zinda hain. Maut ke baad bhi wo duniyawi zindagi ki tarha uth-te baith-te, sotey aur jaagte hain. Apne mureedo'n ki bato'n ko sunte aur inki talab ko poori karte hain.

Zahir hai, ye man-ghadat aqeeda Kitabullah aur Sunnat e Rasool Allah ﷺ se to saabit nahi hai. Albatta bahot si hikayaat aisi hain, jise is aqeede ke dalaael muhiyya ho jaate hain.

Khan Sahab Barailwi likhte hain: Imam o Qutub Hazrat Syed Ahmad Rifaai raziallahu ta'ala anh har saal hajiyo'n ke hath Huzoor e Aqdas ﷺ par salam a'arz kar bhejte. Khud jab hazir hue to Rauza e Aqdas ke samne khade hue aur a'arz ki ke: Main jab door tha to apni ruh bhej deta tha, ke meri taraf se zameen ko bosa de to wo meri naaeb thi aur abh baari mere badan ki hai ke jism khud hazir hai, dast e mubaarak ataa ho ke mere lab issey behra paaen.

Chunache Nabi e Akram ﷺ ka dast e mubaarak rauza sahareef mein se zahir hua aur Imam Rifaai ne is par bosa diya. ⁷⁷⁹

Ye to tha, Rasool Allah ﷺ ke mutalliq inka aqeeda. Abh yehi aqeeda inke apne buzrugan e deen ke mutalliq mulaheza farmaen: Imam Abdul Wahab Sherani Qaddasallah Sirrah, har saal Hazrat Syedi Ahmad Badawi Kabeer raziallahu ta'ala anh ke urs par hazir hote. Ek dafa inhe'n taqhair ho gai to mujawaro'n ne kaha ke tum (T: Abdul Wahab Sherani) kaha'n the? Hazrat (T: Syedi Ahmad Badawi Kabeer) baar baar mazar e Mubarak se parda uthaa kar farmate rahe hain: Abdul Wahab aaya? Abdul Wahab aaya? ⁷⁸⁰

(Jab mujawaro'n ne ye saara maajra sunaaya) To Abdul Wahab Sherani kehne lage: Kya huzoor ko mere aane ki ittela hoti hai?

Mujawaro'n ne kaha: Ittela kaisi? Huzoor to farmate hain ke kitni hi manzil par koi shaqs mere mazar par aane ka iraada kare, main iske sath hota hu'n, iski hifazat karta hu'n. ⁷⁸¹

Is par mustazaad ke: 2 Bhai Allah ke raaste mein Shaheed ho gae. Inka ek teersa bhai bhi tha, jo zinda tha. Jab iski shadi ka din tha to dono'n bhai bhi shadi mein shirkat ke liye tashreef laae.

Wo bahot hairan hua aur kehne laga ke tum to mar chuke the. Inho'n ne farmaya ke Allah Ta'ala ne hame'n tumhari shadi mein shareek hone ke liye bheja hai.

Chunache in dono'n (faut shuda) bhaiyo'n ne apne teesre bhai ka nikah padha aur wapas chale gae. ⁷⁸²

⁷⁷⁷ Hikaayat e Rizwiya: P63-64

⁷⁷⁸ Surah Baqarah: 16

⁷⁷⁹ Risaala Abar al Maqaal Fee Qiblah al Ajlaal as mentioned Majmua Rasaael: P173

⁷⁸⁰ Ek taraf to in hazrat ka aqeeda hai ke Auliya Ikram ko ghaib ki tamaam baato'n kai lm hota hai, doosri taraf kehte hain ke Shaikh Badawi mujaawaro'n se poochte rahe ke Abdul Wahab aayaa yaa nahi?

Agar ghaib kai lm thaa, to baar-baar Abdul Wahab ki aamad ke mutalliq istefsaar kane ki kya zaroorat thi? Aur is baat ka kya mafhoom hai ke main mazaar par aane ka iraada karne waale har shaqs ke sath hota hu'n aur iski hifaazat karta hu'n? Kaisa ajeeb aur dilchast tazaad hai?

⁷⁸¹ Al Malfuzaat: P275

⁷⁸² Hikaayat e Rizwiya: 116 & Anwaar al Intebaah as mentioned Majmua Rasaael: V1 P175

Yaani wafat ke baad wo duniya mein aae. Shadi mein shirkat ki, nikah padha aur wapas apne maqamaat par chale gae.

Ye daleel hai is baat ki ke, nek log marne ke baad bhi zinda hote hain aur duniya se inka talluq khatam nahi hota. *Inna Lillahi Wa Inna Ilaihi Rajeeon*

Ek aur daleel mulaheza ho: Abu Saeed Faraz qaddas allahu sirrah raawi hain ke main Makkah Muazzama mein tha. Baab Bani Shaiba par ek jawaan maraa pada paaya. Jab maine iski taraf nazar ki to mujhe dekh kar muskuraya aur kaha: Yaani: Aye Abu Saeed! Kya tum nahi jaante ke Allah ke piyaare (marne ke baad bhi) zinda hote hain, agar che mar jaate hain. Wo to ek ghar se doosre ghar ki taraf laut-te hain. ⁷⁸³

Mazeed suniye: Syed Abu Ali Qaddas allah sirrah raawi hain: Maine ek faqeer (yaani soofi) ko qabar mein utaara, jab kafan khola, inka sar khaak par rakh diya. Faqeer ne ankhe'n khol dee'n aur mujhse farmaya: Aye Abu Ali! Tum mujhe iske saamne zaleel karte ho jo mere naaz uthaa-ta hai?

Maine a'arz ki: Aye mere sardar! Kya maut ke baad bhi tum zinda ho?

Kaha: Main zinda hu'n, aur khuda ka har piyaara zinda hai, beshak wo izzat jo mujhe roz e qiyamat milegi, issey main teri madad karu'nga. ⁷⁸⁴

Hikaayat ki soorat mein ek aur daleel:

Ek bibi ne marne ke baad khuwab mein apne ladke se farmaya: Mera kafan aisa kharaab hai ke mujhe apne sathiyo'n mein jaate sharam aati hai (sabit ye karna chhahte hain ke murdey ek doosre se mulaqaat karte hain) parsu'n falaa'n shaqs aane waala hai, iske kafan mein acche kafan ka kapda rakh dena. Subha ko sahebzaade ne uth kar is shaqs ko dariyaft kiya. Malum hua ke wo bilkul tandrust hai aur koi marz nahi.

Teesre roz khabar mili, iska inteqal ho gaya hai. Ladkey ne fauran nihayat umdah kafan silwaa kar iske kafan mein rakh diya aur kaha: Ye meri maa'n ko paho'ncha dena!

Raat ko wo saaleha khuwab mein tashreef laae'n aur betey se kaha: Khuda tumhe'n jazaa e khair de, tumne bahot accaha kafan bheja! ⁷⁸⁵

Mazeed: Jaunpur ki ek ladki faut hogai. isey jaunpur mein hi dafan kar diya gaya. Is tarha jaunpur hi ka ek gunahgar shaqs Madina Munawwara mein dafan kar diya gaya.

Phir koi sahaab Haj ko gae to dekha ke Madina Munawwara mein gunahgaar admi ki qabar mein to ladki hai aur is ladki ki qabar mein wo gunahgaar hai. ⁷⁸⁶

Yaani marne ke baad wo ek doosre ki qabro'n mein muntaqil ho gae.

Barailwi Maktaba e Firk ke pairukaaro'n ka aqeeda hai ke Auliya naa sirf marne ke baad khud zinda rehte hain, balkey wo doosre murdo'n ko zinda kar sakte hain. ⁷⁸⁷

Daleel mulaheza ho: Huzoor Ghous e Paak raziallahu ta'ala anh ki majlis e wa'az mein ek martaba tez hawa chal rahi thi. Isi waqt ek cheel oopar se chillati hui guzri. Jisse ahle majlis ki nigahe'n muntashir hue'n. Aapne nazar e Mubarak uthaa kar dekha, fauran wo cheel mar gai. Sar ilaaheda aur dhadh ilaaheda.

Baad khatam e wa'az Huzoor tashreef le chale. Wo cheel ba-dastoor mari padi thi. Aapne ek hath mein sar uthaya aur doosre hath mein jism aur dono'n ko *Bismillah* kehkar milaa diya. Fauran udti hui chali gai. ⁷⁸⁸

⁷⁸³ Risaala Ehkaam Quboor Momineen as mentioned Majmua Rasaael: V2 P243

⁷⁸⁴ Risaala Ehkaam Quboor Momineen as mentioned Majmua Rasaael: V2 P243-244

⁷⁸⁵ Al Malfuzaat: P95

⁷⁸⁶ Mawaaiz e Naeemia by Iqtedaar Ahmad Gujrati: P26

⁷⁸⁷ Hikayaat e Razwiya: P71

⁷⁸⁸ Baagh e Firdaus by Qinaa-at Ali Rizwi: P27

Barailwi Hazraat ki baaz hikayaat mein badey dilchasp lateefe hote hain, aisi hi ek hikayat aap bhi mulaheza farmae'n: 2 Saheb e Auliya Ikram mein se the. Ek saaheb dariya ke is kinare aur doosre is paar rehte the. Inme se ek saaheb ne apne haa'n kheer pakaai aur khadim se kaha, isey mere dost ke paas paho'nchade.

Khadim ne kaha: Huzoor raaste mein dariya padta hai. kyou'n kar paar utru'nga? Kashti waghaira ka to samaan nahi!

Farmaya: Dariya ke kinaare jaa aur keh: Main iske paas se aaya hu'n jo aaj tak apni aurat ke paas nahi gaya.

Khadim hairan tha ke ye kya muamma hai?

Is waaste ke hazrat saaheb e aulaad the. Behrehaal ta'ameel e hukam zaroori thi. Dariya paar gaya aur wo paigham jo irshad farmaya tha, kaha: dariya ne faruan raasta de diya.

Isne paar paho'nch kar is buzrug ki khidmat mein kheer pesh ki.

Inho'n ne nosh farmai aur farmaya: Hamara salam apne aqa se keh dene, khadim ne a'arz ki, salam to jabhi kahu'nga jab dariya se paar chala jaau'nga.

Farmaya: Dariya par jaakar kehiye: Main iske paas se aaya hu'n, jisne 30 baras se aaj tak kuch nahi khaya. Khadim badaa hairaan hua ke abhi to inho'n ne mere saamne kheer khaai hai. Magar ba-lehaaz e adab khamosh raha. Dariya par aakar jaisa farmaya tha: Keh diya, dariya ne phir raasta de diya. ⁷⁸⁹

Auliya Ikram ki qudrat par ek aur daleel: Hazrat Yahya Muneeri ke ek mureed dariya mein doob rahe the. Hazrat Khizar عليه السلام zahir hue aur farmaya: apna hath mujhe dey, ke tujhe nikaalu'n. In mureed na a'arz ki, ye hath Hazrat Yahya Muneeri ke hath mein de-chuka hu'n. Abh doosre ko naa du'nga. Hazrat Khizar عليه السلام ghaeb ho gae aur Hazrat Yahya Muneeri zahir hue aur inko nikaal liya. ⁷⁹⁰

Ek aur dilchasp hikaayat suniye: Hazrat Basheer Haani qaddas allah sirrah paou'n mein joota nahi pahente the. Jab tak zinda rahe. Tamaam janwaro'n ne raaste mein ledh, gobar, peshab karna chhod diya ke Bashar Haani ke paou'n kharab naa ho'n. ek din kisi bazaar mein ledh padi dekhi. Kaha: *Inna Illahi Wa Inna Ilaihi Rajeoon.*

Poocha gaya: Kya hai?

Kaha: Haani ne inteqal kiya, Tehqheeq ke baad ye amar nikla. ⁷⁹¹

Auliya Ikram chhahe'n to Ahle Quboor par se azaab bhi uthaa sakte hain. Daleel mulaheza ho: Ek baar Hazrat Syedi Ismail Hazrami ek qabarastan mein se guzre. Imam Muhibuddin Tabri bhi sath the. Hazrat Syedi Ismail ne insey farmaya: Kya aap is par eman laate hain ke murdey zindo'n se kalam karte hain?

Arz kiya: Haa'n.

Farmaya: Is qabar waala mujhse keh rah hai, main Jannat ki bharti mein se hu'n.

Aage chale, 40 qabre'n thee'n. Aap bahot der tak rotey rahe, yaha'n tak ked hoop chad gai. Iske baad aap ha'nse aur farmaya tub hi inhi mein hai.

Logo'n ne ye kaifiyat dekhi to a'arz ki, Hazrat! Ye kya raaz hai? hamari samajh mein kuch naa aaya?

Farmaya: In quboor par azaab ho raha tha. Jise dekh kar main rota raha aur maine shafa-at ki, Maula Ta'ala ne meri shafa-at qabool farmai aur inse azaab uthaa liya.

Ek qabar goshey mein thi, jiski taraf mera khayal naa gaya tha. Isme se awaaz aai: Aye Mere Aaqa! Main bhi to inhi mein hu'n, main falaa'n gaana gaane waali domni (T: Miraasan) hu'n.

Mujhe iske kehne par ha'nsi aagai aur maine kaha: tu bhi inhi mein se hai.

Is par se bhi azaab uthaa liya gaya. ⁷⁹²

⁷⁸⁹ Hikayaat e Razwiya: P35

⁷⁹⁰ Al Malfuzaat: V2 P164

⁷⁹¹ Hikayaat e Razwiya: P172

⁷⁹² Hikayaat e Razwiya: P57-58 & Al Malfuzaat: P200-201

Khan Sahab Barailwi likhte hain: Hazrat Shaikh Akbar Mohiuddin Ibne Arabi Rahmatullah ta'ala ek jagah dawat mein tashreef le gae. Aapne dekha ke ek ladka khana khaa raha hai. Khana khaate hue dafa'atan roney laga. Wajah dariyaft karne par kaha ke meri maa'n ko Jahannam ka hukam hai aur farishte isey liye jaate hain.

Hazrat Shaikh e Akbar ke paas *Kalima Taiyyaba* 70,000 martaba padha hua mehfooz tha. Aapne iski maa'n ko dil mein isaal e sawab kar diya. Fauran wo ladka ha'nsa. Aapne sabab ha'nsne ka dariyaft farmaya. Ladke ne jawab kiya ke Huzoor maine abhi dekha, meri maa'n ko farishte Jannat ki taraf liye jaate hain. ⁷⁹³

Ye hain Barailwi Hazraat ke wo qhatai dalaael, jinka inkar kufr o irtedaad ke mutaraadif hai. Jo inka munkar hoga, is par wahabi kafir ka fatwa lagaa diya jaaega.

Sitam e Baalaa e Sitam ye hai ke Barailwi Hazraat in hikayat o asateer ke zariye naa sirf ye ke logo'n ko khud saaqhta buzrugaaan e deen ka Ghulam banana chhahte hain. balkey Allah Ta'ala se maqhllooq ko door karne ke liye tassur bhi dena chhahte hain ke Allah Ta'ala ke tamaam iqhteyaraat o tasarrufaat aur in auliya ki taraf muntaqil ho chuke hain. Abh faryad rasi o haajat rawai sirf Auliya e Allah sehi ki jaae. Rab e Kaenaat se maangne ki koi zaroorat nahi. Jo kuch lena hai wo buzrugon se liya jaae, jo maangna ho wo insey maa'nga jaae. Yehi madad farmane waale aur fariyad rasi karne waale hain. Allah Ta'ala tamaam iqhteyaraat inhe'n tafweez karke khud ma'azallah mo'otal ho chuka hai. ⁷⁹⁴

Is tak kisi ki rasaai bhi mumkin nahi aur issey maangne ki kisi ko zaroorat bhi nahi.

Janab Barailwi raqamtaraz hain:

Ek martaba Hazrat Syedi Junaid Baghdadi رحمه الله عليه dajla par tashreef laae aur Ya Allah kehte hue is par zameen ki misl chalne lage. Baad mein ek shaqs aaya, isey bhi paar jaane ki zaroorat thi. Koi kashti is waqt maujood naa thi. Jab isne Hazrat ko jaate dekha, a'arz ki, main kis tarha aaou'n? Farmaya: Ya Junaid, Ya Junaid kehta chala-a. Isne yehi kaha aur dariya par zameen ki tarha chalne laga. Jab beech dariya paho'ncha, Shaitan e Laeen ne dil mein was-wasa daala ke Hazrat khud to Ya Allah kahe'n aur mujhse Ya Junaid kahelwate hain. Main bhi Ya Allah kyou'n naa kahu'n?

Isne Ya Allah kaha aur sath hi ghoti khaaya. Pukaara: Hazrat main chala-a.

Farmaya: Wohi keh, Ya Junaid Ya Junaid. Jab kaha: Dariya se paar hua. A'arz ki Hazrat! Ye kya baat thi, Aap Allah kahee'n to paar ho'n aur main kahu'n to ghotey khaaou'n?

Farmaya: Ahmad Razaey nadaan, abhi tu Junaid tak paho'ncha nahi, Allah tak rasai ki hawas hai? ⁷⁹⁵

Yaani Aam insano'n ko chhaahiye ke wo sirf apne buzrugon aur peero'n ko hi pukaare'n. Kyou'nke Allah Ta'ala tak inki rasai mumkin nahi. Jabke Rab e Kareem ka irshad hai:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَإِنِّي قَرِيبٌ تُجِيبُ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ

Jab (aye Nabi ﷺ) Tujhse Mere Bande Mere Mutalliq Pooche'n, To Farmadeejiye Main Inke Qareeb Hu'n. Jab Koi Pukarne Waala Mujhe Pukare, Main Iski Pukar Sunta Hu'n Aur Qabool Karta Hu'n. ⁷⁹⁶

Nez irshad e Baari Ta'ala Hai:

وَنَحْنُ أَقْرَبُ إِلَيْهِ مِنْ حَبْلِ الْوَرِيدِ

Ham Insan Ki She-rag Se Bhi Ziyaada Qareeb Hain. ⁷⁹⁷

Barailwi Hazraat hikayaat se jo kuch sabit karna chhahte hain, Quran e Majeed ki ayaat iski muqhalefat karti hain.

⁷⁹³ Al Mafuzaat: P82 & Hikayaat e Razwiya: P48

⁷⁹⁴ Iska zikar guzishta abwaab mein guzar chuka hai.

⁷⁹⁵ Hikayaat e Razwiya: P52-53

⁷⁹⁶ Surah Baqra: 186

⁷⁹⁷ Surah Qaaf: 16

Ham ek aur hikaayat bayan karke is baat ko khatam karte hain, Janab Barailwi irshad karte hain: Ek sahab peer e kaamil ki talaash mein the. Bahot koshish ki, magar peer e kaamil naa mila. Talab e Saadiq thi, jab koi naa mila to majboor hokar ek raat a'arz kiya, aye rab teri izzat ki qasam! Aaj subha ki namaz se pehle jo milega, issey bait kar lug'na. Subha ki namaz padhne jaa rahe the, sabse pehle raah mein ek chor milaa jo chori ke liye aa raha tha. Inho'n ne hath pakad liya ke Hazrat bait keejiye. Wo hairan hua, bahot inkar kiya, naa maaney. Aqhir kaar isne majboor hokar keh diya ke Hazrat main chor hu'n. Ye dekhiye chori ka maal mere paas maujood hai. Aapne farmaya! Mera to mere rab se ahed hai ke aaj subha ki namaz se pehle jo bhi milega bait kar lu'nga. Itne mein Hazrat Syedna Khizar عليه السلام tashreef laae aur is chor ko maraatib diye, tamaam maqamaat fauran tai kar liye, wali kiya aur issey bait li aur inho'n ne issey bait li. ⁷⁹⁸

Ye hain Barailwiyo'n ki hikayaat, in hikayaat se Barailwi Hazraat aise aqaaed sabit karna chhahte hain, jinka wajod Kitab o Sunnat mein nahi hai aur ayaat o ahadees ke muqable mein wo inhe'n dalaael ki haisiyat se pesh karte hain.

ذَلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ

Ye Hai Inke Ilm Ki Had! Beshak Tera Parwardigar In Logo'n Ko Bhi Khoob Jaanta Hai Jo Iske Seedhe Raaste Se Bhatke Hue Hain Aur Inse Bhi Ba-qhoobi Waqif Hai Jo Hidayat Yaافتا Hain. ⁷⁹⁹

Nez irshad e Baari Ta'ala Hai:

أَمْ تَحْسَبُ أَنَّ أَكْثَرَهُمْ يَسْمَعُونَ أَوْ يَعْقِلُونَ إِنْ هُمْ إِلَّا كَالْأَنْعَامِ بَلْ هُمْ أَضَلُّ سَبِيلًا

Aye Mere Nabi ﷺ Kya Tu Samajhta Hai Ke Logo'n Ki Aksariyat Sunti Aur Samajhti Hai? Nahi, Inka Haal to Janwaro'n Jaisa Hai, balkey Ye Inse Bhi Gae Guzre Hain. ⁸⁰⁰

Allah Ta'ala hidayat ataa farmae aur gumrahi se mehfooz rakhe. Ameen

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Translitrators Note: I have tried to use the best and easiest words for transliteration, (I also tried to explain few words where ever required with "T:". All translations have been taken from *Jaame Feroz ul Loghaat (latest edition)*. If you find anything which might make this transliteration even better then please inform me @ rehan.hse@live.com having read this book, if you deem it is worth forwarding, please do forward to anyone. If it motivates one person to come firmly on the track of Quran and Sunnah, I would consider my efforts has been successful.

Dua-go,

Rehan Syed Barey

04th Shaban 1438 - 30th April 2017

Ar Riyadh, Saudi Arabia

⁷⁹⁸ Hikayaat e Razwiya: P71-72

⁷⁹⁹ Surah Najam: 30

⁸⁰⁰ Surah Furqan: 44